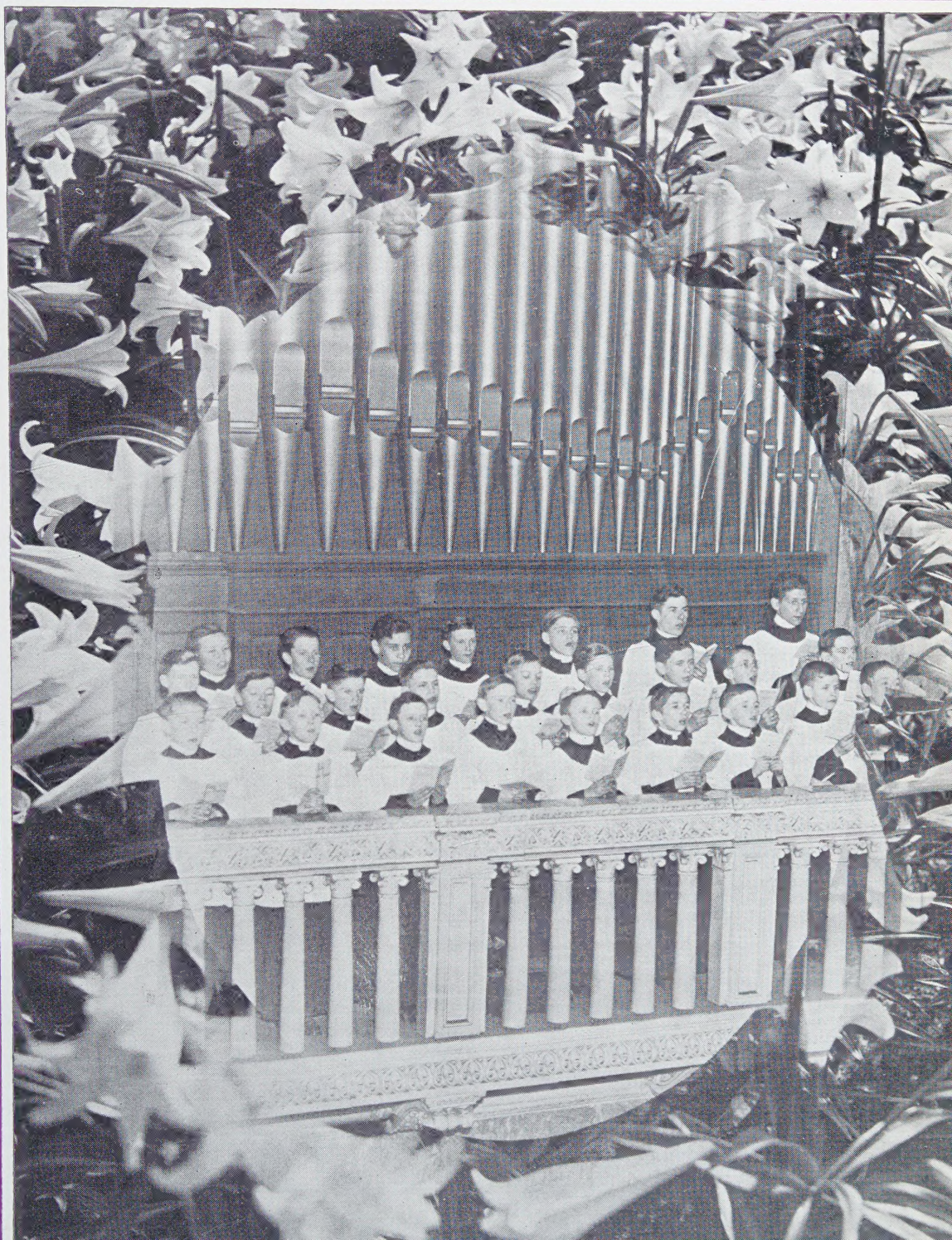


APR

OL. 56 NO. 4

944

The LUTHER LEAGUE REVIEW



Luther League



of America

THE YOUNG PEOPLE'S ORGANIZATION

OF THE

UNITED LUTHERAN CHURCH IN AMERICA

Luther League Review

OFFICIAL PUBLICATION OF THE LUTHER LEAGUE
OF AMERICA

Published Monthly except August by
THE LUTHER LEAGUE OF AMERICA

Publication Office: 429-437 Herr Street, Harrisburg, Pennsylvania

Editorial and Executive Office: 405 Muhlenberg Building, 1228-1234
Spruce Street, Philadelphia 7, Pa.

Entered as Second Class Matter, January 25, 1928, at the
Post Office, Harrisburg, Pennsylvania, under the Act of March
3, 1879. Subscription price (Payable in Advance), \$1.25 per year,
for single copies: \$1.00 each per year in clubs of five; 90 cents each
per year in clubs of ten or more.

VOL. LVI

APRIL, 1944

No. 4

HONORARY MEMBERS

HARRY HODGES; REV. AMOS JOHN TRAVER, D.D.;
MISS BRENDA L. MEHLHOUSE; REV. ROBERT J. WOLF
REV. PAUL M. KINFORTS, D.D.

EXECUTIVE STAFF

Executive Secretary
405 Muhlenberg Building, Philadelphia 7, Penna.

REV. WILLIAM J. DUCKER Associate Secretary
405 Muhlenberg Building, Philadelphia 7, Penna.

EXECUTIVE COMMITTEE OF THE LUTHER LEAGUE OF AMERICA

OFFICERS

ALVIN H. SCHAEIDIGER President
135 Oak Street, Weehawken, New Jersey

JOHN H. LAUMAN First Vice-President
21 Fisher Street, Kitchener, Ontario, Canada

HOWARD L. LOGAN Second Vice-President
Serving with the United States Army

MISS RUTH BLACKBURN Recording Secretary
2002 P Street, N. W., Washington 6, D. C.

HOWARD TURKHEIMER, JR. Chairman, Finance Com. - Treasurer
405 Muhlenberg Building, Philadelphia 7, Penna.

CHAIRMEN OF COMMITTEES

REV. C. P. HARRY, D.D. Chairman, Educational Committee
Washington Square Gardens, R. D. 3, Norristown, Pa.

REV. J. OBERT KEMPSON Chairman, Missionary Committee
Drawer 189, Columbia, B, South Carolina

MRS. MARY HEIL HAMMERSLA Chairman, Life Service Committee
429 S. 13th Street, Harrisburg, Pa.

MEMBERS-AT-LARGE

REV. JOSEPH W. FREASE 20 S. Third St., Columbus, Ohio
Chairman, Ways and Means Committee

MISS ANNA M. SCHLEGEL 1030 Linden St., Allentown, Pa.

MRS. TED HOBART CLARK 5 Mountain Ave., S. E., Roanoke, Va.

DONALD F. BAUTZ 1751 N St., N. W., Washington 6, D. C.

REV. ALFRED J. BEIL, D.D., 13th and New Hampshire Sts., Lawrence, Kan.

REV. JOHN W. COBB Blacksburg, Va.

MISS MILDRED GARTELMANN 503 Liberty Bank Bldg., Savannah, Ga.
Sustaining Membership Chairman

EDWARD WIGGERT 3388 Benson, Detroit, Michigan

Quality Fiction

VALLEY IN ARMS

By Earl Schenck Miers

Illustrated by Paul Froehlich

This powerful novel of the early days in the Connecticut Valley is at once an intriguing, hard-to-put-down story and an important historic document. Savage Indian warfare—the Wethersfield Massacre and the War with the Pequots—blends with warm, tender romance. The Chicago Tribune says: "... a masterpiece of suspense, charged with drama and seething action." It is a warm, thoroughly interesting story filled with drama and intriguing characters. By the author of BIG BEN. \$2.50.

TROUBLE AT TAMARACK

By David Lavender

This is one of those thrill-a-minute stories that all American boys love, yet through its dramatic action filters an important moral lesson. Here is the value of teamwork demonstrated over individual achievement. Bram Tyler's experiences at Camp Tamarack include gymkhana meets and the tracking down of horse thieves. \$1.75.

SOMEONE TO REMEMBER

By Jean Potts

The influence of a person who died before the story begins is the controlling factor in the plot of this entertaining novel. Miss Kate affected the lives of everyone in Sand Creek during the whole of her seventy-five years, and especially after her death... bringing romance to some, security to others, and compunction to one. \$2.00.

ABNER JARVIS

By W. T. Person

The story of a real, down-to-earth American lad and his adventures at "Aggie School." Abner has the prankish humor of Huckleberry Finn plus the droll, homely philosophy of Will Rogers... and it is this unusual combination which wins success for him scholastically, athletically, and romantically. You'll chuckle more than once over Abner as he learns "some things over an' above what's in books." A chuckle-filled story. \$2.00.

THE UNITED LUTHERAN PUBLICATION HOUSE

1228 Spruce St.

Phila. 7, Pa.

Chicago 11

Pittsburgh 22

Columbia 3



The World Itself Keeps Easter Day

The world itself keeps Easter Day,
And Easter larks are singing;
And Easter flowers are blooming gay,
And Easter buds are springing.
The Lord of all things lives anew,
And all His works are rising too;
Alleluia! Alleluia! Alleluia!

There stood three Marys by the tomb,
On Easter morning early,
When day had scarcely chased the gloom,
And dew was white and pearly.
With loving, but with erring mind,
They come, the Prince of Life to find:
Alleluia! Alleluia! Alleluia!

But earlier still the angel sped,
The news of comfort giving;
And "Why", he said, "among the dead,
Thus seek ye for the living?"
"Go, tell them all, and make them blest;
Tell Peter first, and then the rest."
Alleluia! Alleluia! Alleluia!

The world itself keeps Easter Day,
And Easter larks are singing;
And Easter flowers are blooming gay,
And Easter buds are springing."
The Lord hath ris'n, as all things tell,
Good Christians, see ye rise as well.
Alleluia! Alleluia! Alleluia!

—EMANUEL SCHMAUK



Remembering The Shut-Ins at Easter

A Service Opportunity Suggested by

MARY HEIL HAMMERSLA

Chairman, Life Service Committee, Luther League of America



Call To Worship: Lord of life! Open wide the window of our spirits, and fill us full of light; open wide the door of our hearts, that we may receive and entertain Thee with all our powers of adoration and love.

Into my heart, into my heart, come into my heart, Lord Jesus. Come in today, come in to stay; come into my heart, Lord Jesus.

Scripture:

Matthew 28:1-8

In the end of the sabbath, as it began to dawn toward the first day of the week, came Mary Magdalene and the other Mary to see the sepulchre. And, behold, there was a great earthquake: for the angel of the Lord descended from heaven, and came and rolled back the stone from the door, and sat upon it. His countenance was like lightning, and his raiment white as snow. And for fear of him, the keepers did shake and became as dead men. And the angel answered and said unto the women, "Fear not ye; for I know that ye seek Jesus, which was crucified. He is not here; for **He is risen**, as He said."

Hymn:

"In the Cross of Christ I Glory."

Meditation:

The resurrection of Jesus is the crowning article of faith, and the immortal assurance to those who love Him. The one figure who stands out through the ages as the supreme Master of Life is Jesus Christ. His teachings bear the stamp of perfection for all time and for every race. The world cannot bury Christ. The earth is not deep enough for His tomb; the clouds are not wide enough for His winding sheet. He ascends into the heavens, but the heavens cannot contain Him. He still lives—in the Church which burns unconsumed with His love; in the truth that reflects His image; in the hearts which burn as He talks with them by the way.

Poem:

I take, O Cross, thy shadow for my abiding place; I ask no other sunshine than the sunshine of His face. Content to let the world go by, to know no gain nor loss, my sinful self, my only shame, my glory—all the Cross.

Friendship Circle:

(All form the circle with or around the shut-in. Pray for the one on the right, the left, the shut-in, for ourselves, for others.)

Prayer:

We thank Thee, O God, for this Easter day in which life and immortality were brought to light through the resurrection of our blessed Lord from the dead. We thank Thee for the love of the Cross and the power of the divine Spirit, whereby the grave was robbed of its victim and a living Saviour appears to cheer and bless. May we live our lives upon the earth as those who are united to Him, and as those who look for the blessed hope and appearing of the glory of the great God and Saviour, Jesus Christ. These things we ask in the name of Him who taught us to say when we pray: Our Father, who art in Heaven, etc.

Hymn:

"Blest Be The Tie That Binds."

Blest be the tie that binds our hearts in Christian love, the fellowship of kindred minds is like to that above.

Benediction:

Father, give Thy benediction;
Give Thy peace before we part.
Still our minds with truth's conviction,
Calm with trust each questioning heart. Amen.

(Note: A Luther League bookmark for the Shut-in's Bible or some other token of love may be given the Shut-in upon leaving.)

When It Comes to Making The Choice

By CHARLES P. CRESSMAN, S.T.M.

(This is the third in a series,
"Planning the Christian Home")

DAN CUPID has been at work. Dates have brought to the individual an understanding of people and an expansion as well as integration of his or her own personality. Now their interests are centered on an ever narrowing circle of acquaintances and friends. As the field of selection becomes smaller, each recognizes that there is possibly one to whom he or she is more constantly attracted than to any other. Moreover, this attraction is mutual; each desires the companionship of the other above that of any one else. It is evident that both have come to a time when, after having known many friends and having had dates with numerous people, the choice is to be made for a life-mate.

These are days when dates are more precious than ever. However, rather than having dates with many persons dates now are limited largely to the one who looms largest as the possible life-mate. Perhaps she is already wearing his fraternity pin or silver wings and he her high school or nurse's ring on his little finger. Doubtless each has given the other photographs with significant statements written in one corner. He has her picture in his wallet and she may have his picture in her purse. All in all, it adds up to the fact that the two have decided that their companionship is highly prized by them and to be dearly guarded by both.

While both may possibly still be seeing other friends who also are nearer to them than many others of their earlier dating days, they and other young people recognize that they desire to withdraw from the marriage market. In other words the two want it known that at least for a while (and until they desire it otherwise) they are "out of circulation", that they are "that way" about each other. The days of many dates with numerous persons are fading fast away and the two are at the point where they are thinking seriously about the greatest of life's ventures—marriage. This decision will not take place immediately, but from now on they enter upon a period of further investigation into the "ins and outs" of each other's personality, a period of deeper understanding of each other's attitude to life. Even if no formal announcement of their engagement has been made, the wearing of her ring and his pin have a somewhat similar meaning as far as they are concerned personally. There is an unwritten, private understanding between them even while they are in the process of learning more about each other, and their friends know and respect this state of affairs. She is definitely his girl-friend; he is known distinctly as her boy-friend. And these terms have a special meaning at such a time.



This stage of narrowing the field, of withdrawing from circulation, of settling down to the more serious side of courtship is a normal and natural process. It is an indication of growing youth coming into the next stage of maturity. Just as it is an unhealthy sign for young people never to desire companionship with those of the opposite sex, so it is just as unhealthy for the young adult to come to a place in life where he or she never makes a decision regarding the final choice of a life-mate. From the males of this group come the Don Juans who delight in breaking the hearts of young ladies whom they lead to dream of marriage, and the play boys who want to escape the responsibilities of married life while they claim some of its joys and privileges. The present conflict has helped to produce this kind of attitude on the part of some of those in the service, for some of them consider life so fleeting that they believe the secret is to get for themselves as much out of life in what time yet remains.

This is an attitude which is very prevalent just now. The subtle influence of much current short story writing is aiding and abetting this attitude which rarely rises above the level of the purely physical.

Then, too, from this group of the undecided come the girls who want to avoid life's greatest responsibility in marriage and yet think of themselves as deserving the attention and interest of young men, if not their love and devotion.

It is altogether possible that some youth never really have the opportunity, because of circumstances beyond their control, to come to this point of making the choice

of a life-mate. Perhaps the normal and natural dating process was interrupted. Perhaps the war took the boys away and natural companionship was well nigh impossible. Perhaps illness, or any number of circumstances beyond the control of the individual, prevented or at least delayed the decision. That, of course, could not be blamed on the individual and yet, in spite of illness, in spite of the war, young people do achieve companionship out of which develops the opportunity to make the choice. When this point has been reached there are many factors to be considered. We shall examine a few fundamental factors.

Out of this period, which is one either of privately agreed or publicly announced engagement, should come to each a thorough knowledge of the other's total attitude toward life. Each will get an increasing understanding of the other's personality. She will get to know him so well that she can feel confident that this is the way he would act in this or that situation. She will come to know the moral fiber of his character. She will know whether or not she can trust him, honor his word, believe his promises. Furthermore, she will learn to know his attitudes to life in general. She will learn whether he has a will to win, or whether he gives up is right and wrong for the guidance of his life. In other words, whether he has real convictions concerning what words, both have the chance to learn whether or not they can have complete faith in each other and expect from each other consistently Christian behaviour.

Each will learn something about the prospective mate's physical and mental health, as well as something of the health of his or her family. Both should know that if certain diseases which lead to an inherited predisposition to that disease are found in the history of both families and both individuals, marriage for them will be quite a risk from the standpoint of the children they hope to have. If there is mental illness to be reckoned with, each will seriously take that into account. Such knowledge is not only needed but is required if they want to be aware of all the factors before entering upon a life-long marriage.

Then, too, the pair will want to have an understanding regarding money and the place it will have in their married life. Is it the only goal of life? Is money to be sought out above all else? Who is to earn the money? While he is in the service it may be the patriotic thing for the wife to work, but perhaps one or the other will not agree to that after the war. Or, if the girl wants a career, what then? There is also the matter of who is to spend the money and how it is to be handled. No little disagreement can arise on the score of financial matters. These matters should be carefully settled before making the final choice.

Where are they going to live after they are married? At his or her home? In a home of their own? Whenever it is possible, it is best not to start married life under the same roof with the parents of either partner. Newlyweds start on a great venture which requires many more adjustments than they imagine. It's much better if they can be alone, no matter how small a place

it may be, so that the two can satisfactorily work out their problems alone.

Again, the war has changed things so that if a girl marries today, she will probably follow her husband to a town near his camp and live under conditions that are entirely unsatisfactory, conditions she would never accept under ordinary circumstances. In many small towns it is not only impossible to find acceptable living quarters but also impossible for the wives of the service men to get jobs because the business people know that these wives remain only for a short period of time and that they will go as soon as their husbands are moved.

Of course, the two should also have a good understanding as to how each of them feel regarding the reproductive process and the bringing of children into the world. There may be need for some basic and fundamental information regarding this intimate aspect of the marriage relationship. There may be need to re-think one's whole attitude and reconstruct his or her thinking regarding this aspect of marriage. If one has a sense of shame or guilt, if one feels that the sexual relationship is to be engaged in only for the purpose of reproduction, if one has a basic sense of fear or pain, or if there is an emotional upheaval, there is need for careful study and re-evaluation of the uses of sex in marriage. If such attitudes persist, they may be a serious hindrance to successful marriage. It is in this period, before one makes the final choice, that the two should know well each other's feelings regarding these intimate matters, including the probable number of children desired and the time when they will be borne. It is tragic to learn after marriage that the wife above all else wants to have children and the husband can't be bothered with them, or vice versa. That's much too late to have this kind of conflict arise.

Then, a man and a woman want to be united in another aspect of marriage—the religious. They should not wait until they have decided to be married before religion enters the picture. That's much too late. Some foolishly wait until there's a conflict as to which Church shall marry them or to which Church their children will be assigned! That always causes too many heartaches. It may even utterly embitter husband or wife, or both, against any kind of religion, which is such a necessary part of any successful marriage.

We must remember, first of all, that our religious life is the deepest and most unobservably entrenched part of us. We may not recognize it, but if our religion means anything to us at all, it directs and controls what we are and the way we live. We cannot escape it any more than we can escape ourselves. It is we ourselves in our ideals, standards, beliefs and actions. It should be a great force uniting two lovers long before they are married.

Now, when two young people of divergent faiths try to unite in marriage, it is almost impossible to achieve a complete union. Mixed marriages do not mix very well, and young people might as well face this statistically proven fact before they make the final choice.

Where mixed marriages have been consummated,

(Continued on Page 6)



Strategy and Tactics

By REV. JOHN SCHMIDT

Secured by

REV. J. OBERT KEMPSON

Chairman, Missionary Committee, Luther League of America

that this is really "one world" and that God so loves it that He gave His only-begotten Son for its redemption.

It is not enough that our leaders have this vision. It must be shared by every individual, young and old, in our congregations. This battle against the forces of darkness and destruction is **total** war.

In order that this may be accomplished, our strategists at Gettysburg laid plans for an improved promotion of world missions in the local congregation. It is not a brief campaign, but a long-term program designed eventually to reach every congregation in our Church.

This is the plan. A leader, usually a missionary on furlough from his field, will spend a week in the congregation. He will meet as many individuals and organizations as possible during this time, but his main purpose is to conduct a Study Group of men, women and young people of the congregation. This group will meet each day for 90 minutes. This time is to be divided into three periods. During the first there will be a study of the Biblical background and basis of the world mission, with special attention being given the **Acts of the Apostles**. The fields in which our missionaries have been serving will be surveyed during the next period. The final half-hour concentrates on the response of the Home Church to this world call. The handbook that is to be used at these meetings is entitled "**Forth**" and is arranged by Dr. F. Eppling Reinartz.

This is the strategy by which victory may be won.

But strategy **alone** never won battles or wars. We need our General Clarks and General Vandergrifts—and our Second Lieutenants—as much as we do General Marshall and Admiral King. That is, we must supplement strategy with tactics. The former thinks and plans globally; the latter acts locally in a given area. And that is where you and I come into the picture.

If we shrug our shoulders when the Deputation School comes to our church and say, "Well, I never was much interested in that, so we'll just leave it to the Women's Missionary Society", the whole program fails. For this is not a program for a fraction of the congregation. It is based upon the conviction that **every** Christian must see and think globally.

Back in 1831 Dr. John H. Rice presented an overture to the Presbyterian General Assembly, asking it to declare that the Church "is a Missionary Society, the object of which is to aid in the conversion of the world, and that every member of the Church is a member for life of said society and bound in maintenance of his Christian character to do all in his power for the accomplishment of this object". He also asked that "it be earnestly recommended to all church sessions (councils), in hereafter admitting new members to the churches, distinctly to state to candidates for admission

VICTORY is possible only when an effective strategy has been devised. That is the explanation for the long trips made to Cairo and Tehran by the leaders of the United Nations. That is the reason for the daily conferences held in the offices of our Army's Chief-of-Staff in Washington. Long-distance planning, the inter-adjustment and balancing of needs and opportunities, these are indispensable to success.

That is true equally of the Church's program of world evangelism. The planning of our Foreign Mission's "Chief-of-Staff" in Baltimore was supplemented last summer by the great Deputation Fellowship School of Missions held at Gettysburg. Here, for an entire week, some of the best-informed men and women of the United Lutheran Church weighed the past, examined the present and planned for the future. Earnest thought was given to seeking out young people who will dedicate their lives to Christian world service. Suggestions were made as to the establishment of a special school where they might be specially equipped. Attention was paid to possible new fields of service in the post-war world.

If Vice-President Wallace stated a fact recently when he said, "When the war is over, the central fact will be hunger . . . physical and spiritual hunger", there is no dodging the huge responsibility of the Church. We need a global strategy based upon the dual convictions

that if they join the church, they join a community the object of which is the conversion of the heathen world, and to impress on their minds a deep sense of their obligation, as redeemed sinners, to cooperate in the accomplishment of the great object of Christ's mission in the world". And that was a hundred years ago!

Some of our Leaguers have already gone to strange lands to face our nation's enemies. More will go. There it may be that some will discover for themselves the fruits of our missionary work. Possibly it will be the discovery of that "reservoir of good will" of which Wendell Wilkie has spoken, a deep gratitude to America because it was an American who served and taught in the name of Christ. Possibly it will be the enjoyment of an oasis of peace in the home of a missionary family. Or possibly, as in the case of many of our aviators in the South Pacific, it may be the life-saving help given by one-time cannibals who have come to know our Lord.

Who can think in other than world-wide terms in a time like this? That is why we who belong to the Luther League should be among the most enthusiastic supporters of this program when it reaches our congregations. That interest must begin, of course, by assuring our own attendance. But it must not stop there! There are other Leaguers who have not read this article or anything else that would arouse their interest. Can you get them to come? And what about your father or the other men who have that strangest of delusions that "missionary work is women's interest"? Can you get him?

Remember, no strategy works itself. The best-laid plans and the best prepared speakers will accomplish nothing unless each local parish prepares the soil in advance. This plan is intended to provide information and from that information to draw both inspiration and consecration. But it cannot do any of that for absentees!

Someone has suggested that the most important officer in any army is the Second Lieutenant who wades through mud and water with his infantry platoon. Well, he could not do much without the skilled strategist, but neither could the strategist do anything without him. Will you be making the best tactical use of your platoon?

There is, in addition, one unique responsibility which our Leaguers have in this program. The responsibility mentioned above we share with all other Christians in our congregation. But this is ours alone.

The world planning done at Gettysburg and at the Baltimore headquarters of the Foreign Mission Board demands men and women willing to give themselves to a tremendous task. There can be no selectees in the King's army. Only volunteers who have seen through His eyes and felt with His heart. How many do we need? Many more than we have ever had, certainly. Great doors and effectual are being thrown open to us, and there are many adversaries. We need the best young people of our Church and we need a great many of them. Are you one?

You cannot decide that now, probably, but it may be that the Holy Spirit will guide you through the Study Group in your parish so that you will know the part you should play in His work.

The strategy of this campaign is well-conceived. Will our tactics measure up?

WHEN IT COMES TO MAKING THE CHOICE

(Continued from Page 4)

the majority of married partners soon become indifferent toward the Church. And what is worse, the children of such couples often receive no, or, at best, an indifferent kind of Church life. This is true even among marriages between Protestants of different denominations.

The only other solution is where one mate accepts the religion of the other and they find the bond of Church fellowship uniting them more closely than ever. However, where people of diametrically opposed faiths marry and they are both deeply loyal to their own faiths, such a union inevitably means that each goes his or her own way and there is disagreement as to the way the children should go. Remember that one of the hardest things for people to do—even in the face of love—is to change their religious life, which, by this time, has become an inseparable part of them. It's more easily said than done. But young people should also remember that their religious life can also be one of the most deeply unifying forces in their marriage. When two people worship, sing, pray and have spiritual fellowship together, they can be certain that they have an ally in the process of achieving the successful married life.

In the process of achieving successful married life! That process begins when any two get serious about each other. That process continues as they get to know and understand each other in their days of courtship and engagement. In a very real way, even if only to a limited degree, lovers live in a certain state of marriage before they are declared husband and wife by public ceremony.

A college professor at one of our large eastern universities asked his students if they knew when they were engaged. Many of them did not know when or whether they actually were engaged. This is all part of the period during which two people are preparing to make the final choice. There is a definite understanding between them. Everybody else knows it, too. Perhaps without their knowing it, the process of achieving the successful married life is stepped up. In days of war such a process must be continued through letter-writing and during leaves and furloughs. But two people, even in times like these, can find a way to a rather complete understanding of each other before making a final choice. Wise young people will not allow themselves to be stampeded into hasty choices and ill-considered unions. They will know that their weal or woe for the remainder of their lives will depend upon the wisdom of this choice. This is a point at which "make haste slowly" does not apply but rather make haste not at all.

Becoming a Minister or a Deaconess

A Program for

LIFE SERVICE DAY—MAY 7, 1944

Ready April 1, 1944

Order from

THE LUTHER LEAGUE OF AMERICA

1228 Spruce Street

Philadelphia 7, Pa.

Send out appropriate invitations, that will put the invited ones in the spirit of the party, even before the day set. Cut out egg-shaped invitations of yellow or other colors, and write or print on them the following:

An Easter Egg Hunt
Will be in full swing
On Monday (Easter) evening,
So all of you bring
As many pennies
As you can find
To..... (place set for party)
And please be on time! 7 P. M.

Each member will be required to donate eggs, eggs, eggs, for many will be necessary. Often a church member who raises chickens will be happy to donate a few dozen. Or, members of the church who have a grocery might be glad to make a small donation. No matter what plan you use, you will need many real eggs or else you will need to substitute candy eggs.

Before the guests arrive, have all the eggs hidden, and use some jelly-beans (which resemble small eggs) in less difficult places. If the hunt is to be held outdoors, there will be tricky places in trees and shrubbery; while indoors—in church parlors or recreation room—they may be hidden in vases, under chairs, behind draperies, pillows, etc. Purchase a large candy egg at the dime store, cover with gold colored paper, and hide in a very difficult place. This is the golden egg and the prize of them all, since it may laughingly be said it was laid by the legendary goose.

When all the guests have arrived, divide into two groups, one called the **Easter Chicks**, the other the **Easter Bunnies**. Pin small pictures of chicks on the one group and of bunnies on the other. Choose a captain for each group, and start both groups on the **Easter Egg Hunt** at the same time, telling them that the group which finds the most eggs of any kind wins, while the other group finding the least has to pay a forfeit of as many pennies as they lack in eggs. These pennies are put in an Easter Egg Bank, made from a cardboard egg and placed on table in a conspicuous place.

At the word from the "master of ceremonies" the race is on. If either chick or bunny finds an egg, instead of picking it up, he stands still and calls "Chick, chick!" or "Bunny, bunny!" as the case may be. His captain hurries to him, picks up the egg and puts it in a basket given him for the purpose. No chick or bunny touches the eggs—if any does, he must pay a forfeit of a penny and put it in the egg-bank.

AN EASTER EGG HUNT

By LOUISE PRICE BELL

At the end of the hunt, after forfeits are paid and winners congratulated, the eggs are turned over to the refreshment committee, for they are all hard-cooked eggs and are to be used in the lunch later. No one has known before, however, that the eggs are cooked and thus there is much merriment if an egg is dropped.

Another game is to **pin the head on the Easter chick, or the ears on the Easter bunny**. This game is similar to the old "pin a tail on the donkey" which is always fun for young or old. The chick or bunny may be drawn on a large sheet of wrapping paper by one of the artistic members of the host and hostess group, and the head or ears drawn and then cut out so that they are proper size. Each person is blindfolded, in turn, and then turned about three times. They are then handed the head, or the ears, and told to pin in place with a long pin which is put in their other hand. Often, they will go in a directly opposite direction and the suppressed laughter or amused remarks will only confuse them more. The person who gets the nearest—that is, pins the feature in place most accurately, will win a prize of a large chocolate Easter egg. Persons who fail to pin the missing feature **anywhere** on the animal, have to pay a forfeit of a penny, and these pennies go in the Easter Egg Bank.

An **Easter Egg Race** is next in line. At one end of the room, or the lawn—if party is held outdoors—place two Easter baskets. These may be ordinary market baskets (not too large) decorated to look like Easter baskets. In turn, each person picks up an egg from the ground in front of him with a teaspoon, and walks across the room or lawn and deposits the egg in the basket on his side. The eggs are placed before the two contestants by one of the hosts, and they are given the signal when to start, so that both start at once and each tries to reach his basket before his competitor. The one reaching the basket last, or the one who drops his egg (also hard-cooked) has to put a penny in the Easter Egg Bank. Continue this race until each person at the party has had a turn.

An **Egg Puzzle Contest** comes next. For this, the contestants need pencil and paper upon which to put answers—all of these containing the word—or sound of the word "egg".

1. Boys sometimes their older sisters.
2. The doctor the patient.
3. The Captain was to the rank of General.
4. Always set a good
5. Some people live a very aimless
6. The man himself a great deal.
7. We visited the wonderful
8. Children often
9. I fear the has spoiled.
10. The teacher is very in the performance of her duties.
11. He is a very man, thinking his opinion is best!
12. He is the chief of the State.
13. Every day we realize more the of a Creator.
14. The undesirable foreigners were from the country.
15. She paid an price for her hat.
16. The from the motor was unpleasant.
17. The invalid drank an
18. The fresh air is very
19. They were from all guilt.
20. His was illness.

Answers

1. Eggs-asperate (exasperate), 2. examined, 3. exalted, 4. example, 5. existence, 6. exerts, 7. exhibition, 8. exaggerate, 9. egg, 10. exacting, 11. egotistical, 12. executive, 13. existence, 14. exiled, 15. exorbitant, 16. exhaust, 17. egg-nog, 18. exhilarating, 19. exonerated, 20. excuse.

The two or three persons getting the most answers correct may receive a candy Easter egg for prizes—those failing to get at least ten, pay a forfeit of a penny for each one lacking.

Refreshments are always an important part of any party, but for this one they must adhere to the Easter egg idea, in order to be fitting. large. A suggested menu is:

Easter Egg Salad
(Hard-cooked eggs and lettuce dressed with favorite salad dressing)
Lettuce, watercress, and bread-and-butter sandwiches
Pickles
Olives
Easter Egg and Easter Bunny Cakes
(White cake, baked in shallow pans, cut in egg and bunny shapes, and iced in yellow and white icings)

After lunch—if the guests are still loath to leave—let them write the words **Easter Egg** at the top of the back of the paper upon which their other game—Egg Puzzle—was done, and then try to find as many words as they can which can be taken from these two. Allow fifteen minutes, and the one who wins is the one who has the most words, while all those who have less than twenty-five will have to pay a forfeit of a penny for each one lacking under that number. Pennies go in the Easter Egg Bank.

Just before the party breaks up, the Easter Egg Bank should be opened and the pennies counted. The money may be used to pay for the refreshments, or for some useful purpose which the group may decide upon. And all of the guests will agree **egg-**actly that they have had a delightful and **egg-**citing evening, as well!

Luther League Leaders

Look Toward Tomorrow

The regular annual meeting of the Executive Committee of The Luther League of America was held at the Headquarters office, Philadelphia, January 17 and 18, with important sub-committees meeting on the two previous days. The attendance was slightly smaller than usual due to the unavoidable absence of three members. They were PFC. Howard L. Logan, Second Vice-President; Mr. Edward Wiggert, Member-at-Large from Detroit; and Mr. William H. Patrick, Jr., the League's trusted treasurer, who was absent because of the death of his mother. Thirteen other members and the Associate Secretary were present and active in taking care of the hundred odd items of business which came before them.

Among the invited visitors present were: Miss Ruth Juram, Promotion Secretary, Women's Missionary Society, U. L. C. A.; Dr. S. White Rhyne, Executive Secretary, Parish and Church School Board; Mr. Earle W. Bader, Executive Secretary, Brotherhood, U. L. C. A.; and Dr. Paul M. Kinports, former Executive Secretary of the Luther League.

Dr. Kinports terminated his nearly thirteen years of service to the Luther League when he resigned in mid-November to accept the pastorate of the large St. Matthew's Lutheran Church, Charleston, S. C. St. Matthew's will be remembered by the delegates and visitors to the Charleston Convention (1935) as the beautiful convention church.

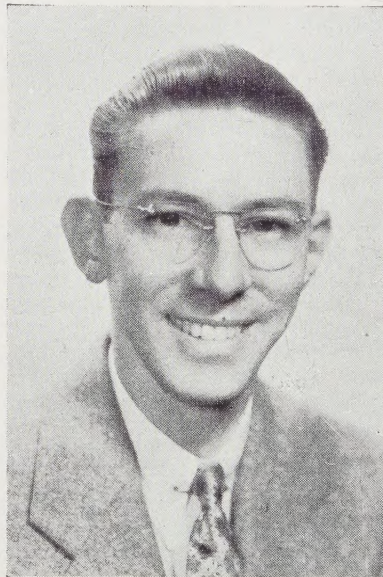
The Executive Committee expressed on behalf of the youth of the Church their appreciation for the services of Dr. Kinports in a series of resolutions. (These were printed in the March issue of **The Luther League Review**, page 11.) By unanimous vote he was also elected to Honorary Membership. At the supper meeting a tangible token of appreciation was also presented.

New Treasurer Chosen

One of the first items of business to be transacted was the election of a treasurer to fill out the unexpired term of Mr. William H. Patrick, Jr., resigned. After formally accepting his resignation and passing a series

of resolutions recording the League's appreciation for his four and a half years of faithful service, the committee proceeded to consider a nomination for his successor. In due time Mr. Howard Turkheimer, Jr., a Philadelphia Leaguer who is an able accountant, was elected to fill out Mr. Patrick's unexpired term. Mr. Turkheimer took over the duties of the treasurership as of February 1st.

The reason for Mr. Patrick's absence from the meeting was noted with regret, an expression of sympathy accompanied by a floral tribute, was sent, and his dear mother, Mrs. William H. Patrick, Sr., was made a Memorial Member by the committee.



New Treasurer
HOWARD TURKHEIMER, Jr.

Financing the Program

The treasurer's report, always the subject of much interest, brought satisfaction to the group, but not comfort. Careful management, which meant under-spending the budget on many items, an enlarged appropriation from the Executive Board of the U. L. C. A., and a 25% increase in receipts from the Sustaining Membership Fund combined to make possible the balancing of the budget for 1943, a year of falling membership and increasing costs.

The Sustaining Membership Committee, Miss Mildred Gartelmann, Chairman, presented a report which received very favorable comment from the committee, the amount raised through this medium being the largest amount raised since 1931, with seventeen state and synodical Leagues as follows, paying their quotas in full: 1. Georgia-Alabama; 2. Southern California; 3. Canada; 4. West Virginia; 5. Connecticut; 6. Michigan; 7. Iowa; 8. Florida; 9. New Jersey; 10. South Carolina; 11. Northern California; 12. Maryland; 13. Ministerium of Pennsylvania; 14. Nebraska; 15. Virginia; 16. Central Pennsylvania; 17. Ohio.

Two new kinds of membership were added to this Fund—Service Membership, representing payment of a dollar by a Leaguer himself in service, and Honor Membership, representing a gift of \$5 or more by a League or individual in the name of some service-Leaguer whom it wishes thus to honor. A special, small card will be issued the holder of the former; a special certificate suitable for framing will be issued the latter.

Anticipating a still greater need for additional financial support in 1944, the Executive Committee had appealed to the Executive Board of the Church for an appropriation of \$10,000 for this year. Much to the disappointment of the committee and to the necessary limitation of the work for the year, the Executive Board appropriated only \$6,000 for the Luther League in 1944, the same amount received annually during the period 1932-1942. Facing this assured reduction in income (the amount for 1943 was \$8,000) from the Executive Board, plus the probable further reduction in income from dues and from publications, the Finance Committee was hard put to it in making up the 1944 budget. Every item had to be pared to the bone. When their task was finished the total was a little more than \$27,000 for all purposes.

No state or synodical Luther League, or local for that matter, will be able to take its dues or its Sustaining Membership Fund quota for granted. To raise this amount of money will mean that all must be absolutely honest and very loyal in the payment of these sums as well as in subscribing for Luther League publications. It is true that all three of the latter—**The Luther League Review**, the **Luther League Topics Quarterly**, and the **Intermediate Quarterly Helps**—must be subsidized from general funds, but the size of that

subsidy will depend upon how much is obtained from subscriptions. These days demand the utmost in financial support of your League and its work.

Departmental Reports and Plans

The Education Committee, Dr. C. P. Harry, Chairman, reported on its important work and presented for consideration three sets of topics for the year 1945. After some discussion they were approved and the committee was authorized to make any necessary changes in them which the times might require. Approval was also given to the use of the series of topics for Seniors on the Young People's page of **The Lutheran**, due to the larger number of Leaguers now being found in that age-group.

Somewhat as the result of a recommendation brought by this committee, it was decided to make a thorough study of the present use of Luther League publications with a view to further improving them and making them better serve their intended purposes. A survey of immediate literature needs was also authorized and provisions were made for the printing of what may be needed.

The Report of the Life Service Committee, Mrs. Mary Heil Hammersla, Chairman, showed that that committee had been actively about its work throughout the period of its appointment. It was authorized to prepare a special service for Life Service Day, 1944, and to issue it in pamphlet form for free distribution upon request. The gathering of an offering for the current project—the Deaconess Library Fund—was also authorized for Life Service Day.

The Missionary Committee, Rev. J. Obert Kempson, Chairman, told of its plans for keeping the primary work of the Church before the youth of the Church. It also reported on its plans to promote the special project for the bi-ennium, showing copies of the service and clip sheet ("The Great Awakening") which had been issued especially for use on Luther League Missionary Day. Approximately 7,000 copies of the same had been distributed. A second limited printing was ordered because the service was undated and could be used at any time a League desires to present the matter to its members.

War-time and Post-war Service

A proposal to set up a War Service Program was favorably acted upon. The initial feature of this program is the publication of **The Service Leaguer** appearing in this issue of **The Lutheran League Review** for the



Retiring Treasurer
WILLIAM H. PATRICK, Jr.

first time. This four-page miniature Luther League newspaper will appear in months when **The Review** is published, or eleven times a year since there is one combined issue, the July-August issue. It is hoped that through reprints of this section of **The Review** thousands of our Leaguers may be reached in all parts of the world, thus strengthening the tie which binds them to the youth program of their Church. It should be sent regularly with letters from the home League to the people in service. News flashes from and about the Leaguers in service should be sent from time to time to Headquarters for possible inclusion in a subsequent edition of **The Service Leaguer**.

To this committee, composed of Don Bautz, John Lauman, Mrs. Frances Clark, Miss Mildred Gartelmann, and Mrs. Mary Heil Hammersla, also was given the responsibility for the study of "how the Luther League can best serve the returning service men and women; to devise ways and means for the re-organization or re-invigorating of the Young People's Groups as a means toward that end; and to cooperate with any committee of the United Lutheran Church which may study this problem."

Startling Statistics

Something of the effect of the war upon Luther Leagues and Luther Leaguers is to be seen in the fact that statistics are so incomplete. There are eleven state and synodical Leagues

which, up to this writing, have not made statistical report for 1943. What can account for this? Several things. Perhaps first of all, the rapid turnover in state and synodical officers, who had largely and naturally been drawn from the Young People's group. Younger Leaguers have been suddenly called upon to take over a leadership for which they were not prepared. Guidance by correspondence has been provided by Headquarters, but that has not proved sufficient to keep the mechanics of administration and promotion functioning smoothly. What is true in the state and synodical Leagues is equally as true in the locals. It has been harder than ever, it is reliably reported, to get responses from local officers.

Of the 23 state and synodical Leagues reporting, 14 reported losses, extending all the way from six members to 1,465 members. There were seven Leagues which reported gains in membership, extending from seven to 174 members. The 23 Leagues reporting to date show a total membership of 17,760 in the three age-groups now included in Luther League membership, as compared to 28,221 reported by 31 state and synodical Leagues in 1942. Obviously there has not been as great a loss as may appear from these figures, because they are so incomplete. If the figures reported for each of the three age-groups were complete, they would represent losses as follows: Intermediates 38%, Seniors 32%, Young People 42%. The most understandable of these losses is that for Young People; the least understandable is that of the Intermediates. If those state and synodical Leagues not yet reporting report the same figures for Intermediates as last year, there would still be an 18% loss for 1943.

Why is this so? The answer is not easy to find, as systematic attempts to stir the Church to her responsibility for the teen-age are being made by both The Luther League and the Parish and Church School Board. For one thing, large areas of the Church still believe that The Luther League is only for the confirmed. Despite all that the League can do to disabuse that idea, it persists. The League program is an age-group program, which should begin promptly at the age of 12, or upon the completion of the program for The Children of the Church. But the truth of the matter is that it simply does not work out that way. Then, too, many pastors feel that there should be no League program at that age, that the field

should be left wide open to Boy Scouts and Girl Scouts, Camp Fire Girls, Four-H Clubs, etc., which make such a considerable appeal to the early teen-age group. Perhaps a larger number of pastors believe that Luther League for Intermediates competes with Catechetical Instruction, which itself is well-nigh crowded out by the maze of secular activities in which the junior high boys and girls are engulfed. These things may account for the failure of this age-group to make any considerable growth from year to year, and in the course of several years would tend to discourage the work of the Intermediate Group of the League. However, the probability is that not a few Intermediate Groups have gone out of existence because they do not have suitable adult leaders to direct and project the program. So the ultimate truth of the matter is that the blow which the Young People's age-group has been dealt by the war has also definitely been felt by the younger age-groups. There is great need for suitable adult leadership in making work with Intermediates effective.

Youth Sunday Planned Jointly

By action of the committee, in which the Parish and Church School Board has concurred, **Luther League Day** will become **Youth Sunday** in 1944. **The third Sunday in September will be so observed.** The plan is to have the entire day devoted to youth interests in the Church. It is suggested that some special presentation be made at the Sunday School hour before the Young People's Division, and that the Luther League also observe the day in a way similar to that followed hitherto. A service, whatever other program material may be necessary, and a poster depicting the theme, "**One World—One Hope**", will be made available by The Luther League of America. A special announcement of these facts will be made to every pastor of the Church by means of the regular Parish Education month packet (of the Parish and Church School Board) which goes out in June. An offering will be requested of every League observing the day. This money will be used by The Luther League of America for its War Service Program, which will include post-war plans.

Another long-term forward step which was taken by the committee was the inauguration of an evaluation of the present program of the Luther League to see if it is adapted to meet the Church's present and

probable future needs as they relate to the youth group of today and tomorrow. This matter has been committed to a special committee for preliminary study and report.

About a New Executive Secretary

One of the most important items of business on the agenda was the selection and calling of a new Executive Secretary. This was done in the thoroughly democratic manner so typical of Luther League, two executive sessions of the committees, neither of which was unduly lengthy, being necessary to complete the business. The Call was extended to one whom, it was believed, possessed all the qualities necessary in one who would serve the Church in so important a capacity—personality with youth appeal, genuine consecration grounded in truly Christian convictions, and a variety of abilities and skills. It must now be announced with regret that the person so called did not see his way clear to accept. The choice of another such person will not take place until the meeting of the committee, scheduled for June 17 and 18.

Under the right leader, supported by an Executive Committee that is keenly conscious of both its privileges and responsibilities in the field of youth work in the Church, The Luther League of America in the tomorrows will grow stronger and will serve the Church in a far finer way than it has ever done in the most fruitful period of the past. Luther League leaders look earnestly and eagerly toward tomorrow, and they are ready to give themselves with new consecration to the many tasks which remain to be accomplished in the youth field.

An Evening of Gift Giving and Convention Planning

The Monday night session was given over to the usual dinner meeting, held this time in a private dining room of one of Philadelphia's large restaurants. In addition to the members of the committee who were present, the following were guests: Mrs. J. W. Frease and Joanne; Dr. George Drach, Secretary-Emeritus of the Board of Foreign Missions of the U. L. C. A.; Miss Ella Kaack, Chairman of the Missionary Committee, 1941-1943; Dr. J. Harold Mumper, representing the Parish and Church School Board; Miss Esther Bachofer, former bookkeeper at Headquarters; Dr. P. M. Kinports, former Executive Secretary; and Mr. John George Kurzenknabe, printer to The Luther League of America.

The major portion of the evening, after the conclusion of the meal itself, was given over to a consideration of the missionary program of The Luther League of America. Rev. J. Obert Kempson, Chairman of the Missionary Committee, presided and led the assembly in a brief and informal service of worship, and singing of the hymn, "Christ for the World We Sing".

Missionary Gifts Presented

Miss Ella Kaack, Chairman of the Missionary Committee which directed the League in the successful completion of the missionary project of the last bi-ennium, made the formal presentation of the India Fund to the Board of Foreign Missions through its Secretary-Emeritus, Dr. George Drach. The photograph shows Miss Kaack handing check for \$12,565.72 to Dr. Drach. Dr. Drach responded

Dinner Meeting

Executive Committee and Guests

Miss Kaack handing check to Dr. Drach



to the receipt of this gift on behalf of the Board in his usual vigorous and characteristic style, telling many interesting things—some of them personal—about the work of our Church in India, where the funds raised will be used to improve and enlarge the equipment of our Luthergeri Theological Seminary, Rajahmundry.

It had been the previously established practice of the Luther League to make the formal and dramatic presentation of the check for the project of the bi-ennium to the representative of the proper Board at Convention time, thus marking the completion of the money-raising feature of the project. However, the actual transfer of funds never took place until notice of the construction was ready to take place. Funds were kept in a separate savings account at the bank with interest accruing until they were withdrawn. However, the delay in construction of the project in Liberia, and now the one in India, due to the circumstances of the war, made it seem desirable that funds for them be turned over to the Board for such investment of them as might be deemed advisable until such time as they could be used in Africa and India. There was but one condition attached by the committee; namely, that if it became necessary to use the funds for some other piece of missionary endeavor, that the Board would confer with the Executive Committee of The Luther League of America before using the funds.

Accordingly, the treasurer was directed to send to the Foreign Mission Board all the monies accumulated in the Africa Fund for investment against the day of their actual use in Africa. A check in the amount of \$11,274.56 was sent through the usual channels. This amount was raised during the bi-ennium. 1939-1941, when Miss Irene Sox, of Hickory, N. C., was chairman of the Missionary Committee. The dramatic presentation of this amount was made at the Canada Convention held in July, 1941.

Rev. Mr. Kempson gave additional information concerning the present missionary project of the Luther League and asked for the continued co-operation of the entire Executive Committee in the task of bringing it, like all the previous projects, to a speedy and successful conclusion. He reported a growing interest in the Diaconate which is being assisted by the League's presenting the cause to the youth of the Church.



MISS ELLA KAACK
Missionary Chairman, 1941-1943

Tokens of Appreciation Presented

Mr. John Lauman, First Vice-President of The Luther League of America, on behalf of the organization, presented a gift to Miss Esther Bachofer in appreciation of her seven years of service recently terminated by her. The gift was a lovely lapel pin with matching ear rings.

Soon thereafter another Leaguer rose to make formal presentation of a gift to Dr. Kinports. With some very well chosen words in poetic form Miss Mildred Gartelmann presented, on behalf of The Luther League of America, a fine traveling bag to the former Executive Secretary. Dr. Kinports responded in his usual warm-hearted way, expressing appreciation for the gift, and assuring the group of his continued interest in the work of the Luther League for days and years to come.

This was the second gift which Dr. Kinports had received, expressing appreciation for his nearly 13 years of service, the other, a beautiful private Communion set, having been presented by President Alvin H. Schae-diger on behalf of the members of the Executive Committee last fall before Dr. Kinports left the office.

Golden Anniversary Convention Planned

After these personal items had been attended to, the committee set itself to the matter of considering some of the matters relating to the holding of the 1945 convention.

It went on record as favoring Pittsburgh as the place for the fiftieth anniversary convention because it was there that The Luther League of America came into being as an inter-synodical fellowship of Lutheran youth in 1895. Reflecting on the necessity for the cancellation of the Rochester Convention in 1943, it was determined to hold the 1945 convention at all costs. The feeling is that "a golden anniversary is a golden opportunity" to accomplish a number of things. The convention itself will be the spearhead and focal point of a carefully planned advance. Miscellaneous matters pertaining thereto are now in the hands of a committee of five of which Rev. J. W. Frease is chairman. Further announcements will be made later in the year. Meanwhile, plan and pray for a great convention of The Luther League of America in Pittsburgh in 1945!

By way of remembrance, the following state and synodical Leagues met or exceeded their quotas for the last two projects:

INDIA—1941-1943

1. Southern California *
2. New Jersey *
3. Kentucky-Tennessee
4. West Virginia *
5. Maryland *
6. Illinois *
7. Mississippi
8. Ohio *
9. North Carolina *
10. Michigan *
11. Indiana *
12. Rocky Mountain *
13. Connecticut *
14. Montana
15. Northern California *
16. Georgia-Alabama *
17. Florida *
18. Pittsburgh *
19. Kansas
20. Texas *
21. Ministerium of Pennsylvania *
22. Central Pennsylvania *
23. Wisconsin
24. South Carolina *
25. Iowa
26. New York *
27. Midwest *
28. Canada (No quota)
29. Manitoba Dist. (No quota)

AFRICA—1939-1941

1. New Jersey *
2. Wisconsin *
3. Illinois *
4. West Virginia *
5. Iowa *
6. Kansas *
7. Nebraska *
8. Kentucky-Tennessee *
9. Ohio *
10. Southern California *
11. Maryland *
12. Michigan *
13. Indiana *
14. South Carolina
15. Rocky Mountain *
16. Central Pennsylvania *
17. Connecticut *
18. New York *
19. North Carolina *
20. Georgia-Alabama
21. Pacific Northwest
22. Pittsburgh *
23. Florida
24. Canada (No quota)
25. Manitoba Dist. (No quota)

* Indicates League paid quota with excess.

Piggy Back or Pony Express

"Ride a Cock-horse to Banbury Cross." "Childish" did you say? Of course it is, but even before the rocking horse stage, came the piggy back ride which had no destination, not even "Banbury Cross, To see a fine lady upon a white horse". In our adult world of swiftly-moving stream-lined trains and speedy flying Clippers, the childish cock-horse and piggy-back ride fail to attract us; and yet many of us are using this soothing, joggling method towards the Sustaining Membership Fund. In thought we ride the broom stick with the witches to "brush the cob-webs off the sky", but these cob-webs of put-off-ness multiply day by day, and our \$1 Contributing Membership is not sent in, nor do we remind our Leagues and Leaguers of their \$5 or more Loyalty Membership.

It was in April 1775, that a ride of more serious nature than the piggy-back ride, was made by Paul Revere. Born in Boston, the son of a goldsmith, educated as an engraver of copper-plate, he had the honor of engraving and printing the first paper currency of Massachusetts. One of the leaders of the "Boston Tea Party", he became a member of the Boston League, which pledged itself to watch every move of the British. In the spring of 1775, General Joseph Warren of the American forces suspected that the British Commander, General Gage, was planning to send out a force to destroy the American military stores at Concord, about 20 miles from Boston. It was decided that Paul Revere upon a given signal should ride ahead of the enemy to Lexington and warn the people along the way. April 18th, 1775, is vividly described by Longfellow in the following words: Revere,

*"Said to his friend, 'if the British march
By land or sea from the town tonight,
Hang a lantern aloft in the belfry arch
Of the North Church tower as a signal light—
One if by land and two if by sea;
And I on the opposite shore shall be,
Ready to ride and spread the alarm
Through every Middlesex village and farm
For the country-folk to be up and to arm'.*

*"So through the night rode Paul Revere;
And so through the night went his cry of alarm
To every Middlesex village and farm—
A cry of defiance and not of fear,
A voice in the darkness, a knock at the door,
And a word that shall echo forevermore!"*

Revere's ride aroused the countryside to its danger and Gage's purpose was defeated.

Almost a hundred years later occurred another important event in the forward stride of our country, for it was on April 3, 1860, that our forefathers succeeded in getting the mail service between the East and Far West out of the rocking-horse stage. On that day Johnnie Frey left St. Joseph, Missouri, and Harry Roff left Sacramento, California, on speedy horses, each carrying a mail pouch; and thus began the famous "Pony Express". Each rider averaged seventy-five miles a day, changing horses every ten, fifteen or twenty miles. It was still the day of untraveled country, prowling savages,

and wild beasts; but through winds, rains, blizzards, intense cold and parching heat, the riders pressed forward night and day. The mail pouch **must** go through. So speedy were these riders and so dependable their work, that the news of Lincoln's election traveled 1966 miles on horseback in eight days. We can be assured that "Cock-horses" were not used, but much rhythmical forward rocking was done by the riders on their swift steeds. They had a job to do, a destination to reach, and no matter how great the hazards, they reached their goal.

With the determination of Paul Revere and the riders of the Pony Express, we too must press forward to the goal of a job well done. If we fail to send in our Gift, Memorial, Alumni, Service or Honor Memberships today, it will show that we are willing that our share in advancing the program of the Luther League of America shall remain in the piggy-back and rocking-horse stage. Let's reach out to the goal of achievement by sending in our membership today.

MILDRED GARTELMANN, Chairman

★ ★ ★

HE WALKS WITH GOD

There is a very significant verse in Genesis, "Enoch walked with God". The experience of walking with God, if not common, is not unusual. A striking description of it is in the well-known little book, "The Practice of the Presence of God", by Brother Lawrence. Brother Lawrence lived in the 1300s. Now right here in our own day is another such book, and we commend it highly to Leaguers as post-Easter reading. "**Letters of a Modern Mystic**", by Frank Laubach. It is a little paper-covered book which you can purchase for 25 cents from the Student Volunteer Movement. Books are not to be valued by their cost price.

Frank Laubach was sent by the Methodist Church to be a missionary in the Philippine Islands. He is famous now all over the world as an expert in teaching people to read and write. He has made alphabets for unwritten languages and then taught the people how to use them.



Dr. Frank Laubach teaching some Latin-American friends with the aid of one of his remarkable charts

(Continued on Page 32)

WHERE SHALL WE SIT?

By DR. C. P. HARRY, Chairman of The Education Committee

Enjoyment of a meeting as well as the success of the meeting itself is often decided by where people sit. Why do people sit in the back seats at church and in the front seats at a circus? Why is a meeting which seems a bit crowded more peppy than one where the impression is that nobody has come? Why do many people go to sleep listening to a sermon? There are many reasons, of course, but the main ones are seating, and lighting, and ventilation. Nobody can help going to sleep with light shining in his eyes in a poorly ventilated room, nor can the preacher give his best if he is handicapped by bad air.

The Type of Meeting

A League meeting may be many things as we noted in previous months. If it is a lecture, the seating arrangement should not be the same as for a discussion. If it is a pageant or drama, it should be different again. Only on certain occasions should the meeting be in the church auditorium, if space is available anywhere else. The atmosphere of the church as we have it set up in most places does not promote lively thinking or fellowship. The plans of most churches have come from sources where the idea was not for the people to participate, but either for them to see the ceremonies at the altar or to listen to the preacher in the pulpit.

Luther League meetings are intended to be meetings in which all participate as fully as possible. The worst possible place to hold them is the church auditorium, except when a "service", rather than a normal Luther League meeting, is planned. How then should the League meeting be arranged?

The Room

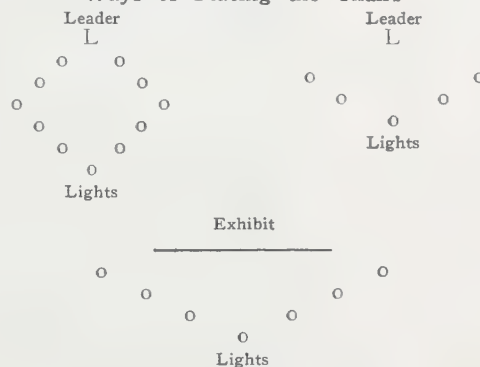
A room should be selected to fit the probable attendance. Nothing is more forlorn than a handful of people in a large room. Nothing helps the fellowship of a meeting more than being in a room where all are close to each other. If the church has no small rooms, a portion of one of the larger ones may be screened off with movable screens, so that the effect of a small room is produced. If that cannot be done, it is better to go to someone's home. A League meeting, we must always remember, is ordinarily **not** a Church "Service". A League meeting is intended to be an occasion for fellowship in thought and prayer arising out of informal worship and discussion. The more homelike and informal the meeting can be kept the more likely will it be a good League meeting. On the other hand if such rooms are available at the church, the meetings should be held there, both as a matter of convenience and also because the church building has been erected at considerable expense to house Church activities. It should be used as much as possible.

Let us give our leaders every chance by having the physical and decorative features of the room so arranged as to help them the most.

The Seats

The seats should be chairs—not benches or rows of chairs fastened together, or pews. Pews are an abomination anyway, a very recent (in the last two centuries) addition to church furniture. They are stiff and exclusive, making it hard to enter into discussion or real fellowship in meetings. The chairs for most League meetings should be arranged in three-quarter or semi-circle about the leader's table. Light should come from **back** of the circle. That will keep it from shining in the eyes of the meeting. It will shine on the leader or the exhibit or whatever is intended to occupy the League's attention—and that is just what we want.

Ways of Placing the Chairs



An Altar? NO!

By no means have an altar with candles, etc., on it. The altar is the Table for Holy Communion. To have little altars scattered all over the building is far worse than the practice we so often condemn in some other churches of having "side" altars. The leader's table should have on it whatever is needed for a successful meeting. It may have objects illustrative of the topic or other pleasing decoration such as flowers, but it **never** should be an altar.

Other Helps

Other features of the meeting room should have attention. It should not be too hot or too cool. There should be ventilation so arranged that no draughts will blow on anyone. Decoration should be used sparingly and changed frequently to emphasize the ideas in the topics, if possible. Suggestion is made frequently in the Topics Quarterlies on this. Luther League emblems are always in order. All helps necessary should be on hand and in a convenient place—pictures, books, a dictionary, a Bible dictionary, material which will bear on the topic from the library or other sources. The offering plates, and other accessories should be where they are needed. If quotes are to be handed out and read by various members, they should be distributed at the door or before the meeting begins. So with hymn books, Bibles and other needs. Make use of all material possible.

Lutheran Youth Look To The Church For An Education Which Develops Personality

Christian
Colleges
Guide
Youth
Into
All
Truth



Christian
Teachers
Strengthen
The
Faith
Of
Youth

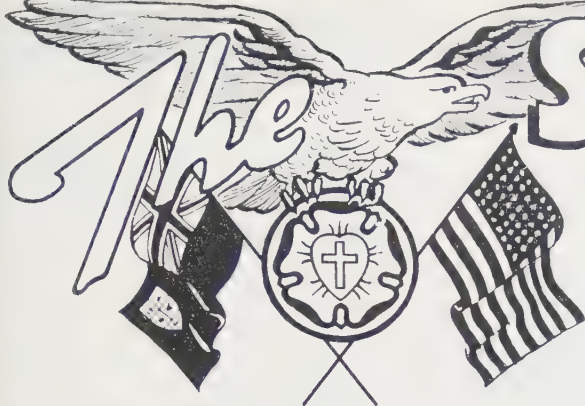


*These Colleges are the United Lutheran Church in education.
Select one of them as your college:*

CARTHAGE COLLEGE, Carthage, Ill.
GETTYSBURG COLLEGE, Gettysburg, Pa.
HARTWICK COLLEGE, Oneonta, N. Y.
LENOIR RHYNE COLLEGE, Hickory, N. C.
MARION COLLEGE, Marion, Va.
MIDLAND COLLEGE, Fremont, Neb.
MUHLENBERG COLLEGE, Allentown, Pa.

NEWBERRY COLLEGE, Newberry, S. C.
ROANOKE COLLEGE, Salem, Va.
SUSQUEHANNA UNIVERSITY, Selinsgrove, Pa.
THIEL COLLEGE, Greenville, Pa.
WAGNER COLLEGE, Staten Island, N. Y.
WATERLOO COLLEGE, Waterloo, Ontario, Canada
WITTENBERG COLLEGE, Springfield, Ohio

*This page is issued with the courtesy of
The Board of Education, The United Lutheran Church in America, Washington, D. C.*



SERVICE Leaguer

OF THE CHURCH-BY THE CHURCH-FOR THE CHURCH

The United Lutheran Church in America

A PART OF THE LUTHER LEAGUE OF AMERICA WAR SERVICE PROGRAM

VOLUME 1

APRIL, 1944

NUMBER 1

War Service Program Becomes Project of Luther League of America

POST WAR PLANS DISCUSSED BY MEMBERS OF EXECUTIVE COMM.

A special committee to be appointed by the president will make a survey of the general program including publications of the Luther League of America with an eye towards keeping in tune with the latest developments in the field of youth work in the Church.

★

Looking towards the time when all Lutheran Youth will realize the value of unification of their efforts, a resolution was adopted favoring the inclusion of a Youth Division in the proposed re-organization and expansion of the National Lutheran Council.

★

Pittsburgh, Pa., was favored as the 1945 Biennial Convention city, because it was there that the Luther League of America was formed 50 years ago. It's not too early to plan to attend the Golden Anniversary Convention. The best convention yet is in store for July, 1945.

★

The Sustaining Membership Fund was expanded to include a Service Membership at \$1.00 for those in the service of their country, and an Honor Membership at \$5.00 which can be taken out by the families and friends of Service Leaguers. With appropriate recognition in the form of a Service Membership Card and an Honor Certificate. This news will prove of interest to many wishing to contribute to the financial support of the League during this emergency.

Sustain the youth program of your Church by taking out one of these new memberships today!



"Bringing In The Peace"

★ *Leaguers Sound Off*

What kind of a world do you want to live in? Do you believe that "there are no atheists in fox holes"? Has your League training pulled you through any "tight spots"? What do you expect of the Church when you come home?

Service men and women are doing some real thinking on these and other vital questions of the day.

We invite you to write us about your opinions and experiences through this column. Let "Leaguers Sound Off" become the "soap box" for our Leaguers in service. Send in your contribution today. Address it to Luther League Headquarters, 1228 Spruce St., Philadelphia 7, Pa.

THE SERVICE LEAGUER FORMS NEW TIE WITH HOME LEAGUE

The Executive Committee in recent session voted a War Service Program for the Luther League of America.

With more than 20,000 of its members in the service of their country, "The Service Leaguer" as a regular monthly feature of **The Luther League Review** will act as a new tie between the home League and the distant Leaguer in addition to keeping the Service Leaguers themselves informed on the general program of the Luther League. Reprints of "The Service Leaguer" are available at cost for distribution to all members of the armed forces.

Cooperating with the Service Commission of the National Lutheran Council, "The Service Leaguer" will bring its readers items of special interest about members of the United Lutheran Church now in service.

President Alvin Schaediger has appointed the following members of the Executive Committee on the War Service Committee: Chairman, Donald F. Bautz, ministerial student, now serving as Director of the Defense Commission, Washington, D. C.; Federation of Churches; Ruth Blackburn, National Secretary, also of Washington, D. C.; John Lauman, First Vice-President, Kitchener, Canada; Mildred Gartelmann, Sustaining Membership Chairman, Savannah, Ga.; Mary Heil Hamersla, Life Service Secretary, Harrisburg, Pa.; and Mrs. Ted Hobart Clark, former Director of Young People's Work for the Virginia Synod, Roanoke, Virginia. Every Leaguer in Service and on the Home Front is a member, too.

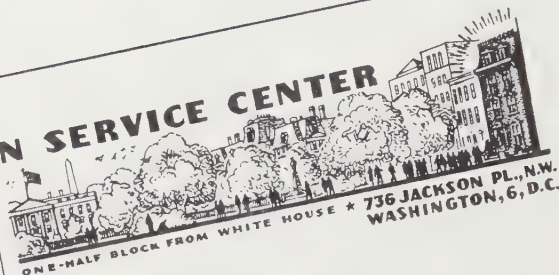
The Service Leaguer Salute

★ Another

LUTHERAN SERVICE CENTER

Chapel, Lounges
Recreation
Reading & Writing
Rooms
Lodging for Men
Information and
Counseling Service

DL 0700



On Sunday afternoon, March 26, at 3:30 o'clock the Lutheran Service Center for the nation's capital, another symbol of co-operative Lutheran effort, will be formally opened at an outdoor service in Lafayette Park, just in front of the White House.

The Washington Service Center is unique in that it will include on its staff not only two service pastors, ministering to men and women of the armed forces, but also competent women workers whose responsibility it is to relate the civilian war workers to the Lutheran Churches of Washington. These latter are called and assigned by the Commission on American Missions of the National Lutheran Council in co-operation with the Emergency Planning Council of the Missouri Synod.

At the formal opening ceremonies the following national and international persons will be present, world affairs permitting, some of them to speak: a representative of the President of the United States; Chaplain Robert D. Workman, Captain, Chief of Chaplains, U.S. Navy; Chaplain George F. Rixey, Colonel, Deputy Chief of Chaplains, U.S. Army; Her Royal Highness, the Crown Princess Martha of Norway; His Excellency Wilhelm Morgenstierne, Ambassador from Czechoslovakia; the Honorable Vladimir Hurban, Ambassador from Sweden; the Honorable Thor Wollmar Bostrom, Minister from Denmark; and the Honorable Thors, Minister from Iceland.

Officials of the Church participating in the opening are: the Rev. Dr. P.O. Bersell, chairman of the Service Commission and president of the National Lutheran Council; the Rev. Dr. Ralph H. Long, executive secretary of the National Lutheran Council; and the Rev. O. Adelbert Sauer, secretary of the Army and Navy Commission of the Missouri Synod.

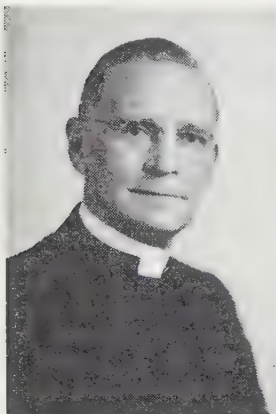
If you know service people who are stationed in the Washington area or if you know any Lutheran government employees in the nation's capital, encourage them to visit this Center and get acquainted. You can aid materially by sending names and addresses of the latter to the Lutheran Service Center in Washington.

SERVING ALL MEMBERS OF THE ARMED FORCES AND CIVILIAN WAR WORKERS

The Newest Service Center

Example of Lutheran World Action At Work

Dr. P. O. Bersell, Chairman of the Service Commission and the President of the National Lutheran Council, will speak at the formal opening service.



Chaplain George F. Rixey, Colonel, Deputy Chief of Chaplains, U. S. Army, will speak at the formal opening ceremony, March 26 at 3:30 P. M.



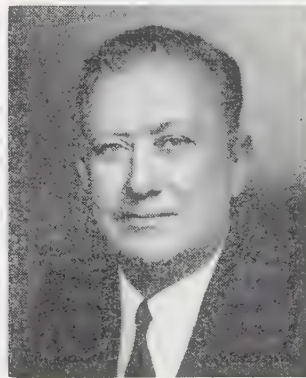
The Washington Lutheran Service Center, 736 Jackson Place, N. W., was once used as a temporary White House by President Theodore Roosevelt.



Chaplain Robert D. Workman, Captain, Chief of Chaplains, U. S. Navy, will speak at the formal opening program.



Her Royal Highness, the Crown Princess Martha of Norway, will attend the opening ceremony.



Dr. Ralph H. Long, Executive Secretary of the National Lutheran Council, who will formally open the Washington Center.



Dr. J. Frederick Wenchel, the Associate Service Pastor of the Missouri Synod who will be stationed at the Center.



Yeoman Rudolph Wendelin, Kansas, a Missouri Synod boy, sketched the Service Center letterhead which he is handing to Service Pastor N. Everett Hedeon of the National Lutheran Council Service Commission.



Rev. O. Adelbert Sauer, Secretary of the Army and Navy Commission of the Missouri Synod, will represent that body at the opening service.

★ On The Home Front

Washington, D. C.—Lutheran Churches in the Nation's Capital have led the way in a number of service projects that are designed especially for the thousands of service personnel and war workers who have helped to double the population of the metropolitan area in the past ten years.

Reformation Lutheran, just a block and a half from the capitol steps, started the idea of sight-seeing tours for servicemen way back when you didn't need a ration book for gasoline. Because of further ration restrictions they have had to discontinue their Saturday night suppers for servicemen which they held every other week along with Luther Place Church last year. However, they never say die, and under the direction of Sister Pearl N. Lysterly, parish deaconess and Maryland Synod Luther League Intermediate Secretary, they are continuing on an "Open House" basis Saturday nights with special interest groups and a recently inaugurated series of parties with such inviting titles as "Leap Year Party" and "Theatre Party".

Rev. Ralph W. Loew, associate to Dr. Oscar F. Blackwelder, has been elected Vice-Chairman of the Defense Commission of the Washington Federation of Churches because of his interest in community problems as they affect the program of the local church . . . and because he did something about them.

★ ★ ★

Keller Memorial Lutheran came to the rescue of the U. S. O. last summer when they were unable to find sufficient space for their Northeast project. Along with three other churches which house the weekly program of the U. S. O., Keller conducts an "Open House" on Sunday afternoons from 4 to 6 P. M.

Government war-workers living in over-crowded rooming houses of the community flock to the special interest groups Keller has set up, such as, music, art, dramatics, movies, and discussions. The Luther League Fellowship Supper and program conclude the afternoon activities and many of the newcomers are reported to stay for the evening worship.

★ ★ ★

Your League is probably serving the community in similar projects. Why not write a brief story on your wartime activities for service personnel or war workers and send it to "The Service Leaguer" for inclusion in succeeding issues?

★ Pastoral Patter

IT'S NO LIE

Easter? It's come; it's gone. But its fact remains. It's no lie; Christ arose. This knowledge should bring us courage, confidence, and comfort.

Who needs courage? All do everywhere. Courage is moral strength. It nerves the hand and limb to do the right. It enables the man to do his duty. But what has that to do with the Easter fact? Christ's is the greatest example of calmness in courage. But if all this courage led only to the grave, "if Christ be not risen", then is courage foolhardiness, duty is disillusionment, and right is nothing at all. "But Christ did rise!" And courage is vindicated. It will have its own reward.

And we need confidence, too. The living Christ provides that also. Was there ever such unflinching loyalty to the Father's will? Christ dared to die for His was the confidence that the third day He would rise again. At first even those who were nearest to Him did not believe it. Surely the events of the resurrection morn prove that they did not expect it. "But Christ did rise"; it's no lie. And His confidence may be ours today, for though we die, yet shall we live. "Because I live", said the risen Lord, "ye also shall live."

In a world like ours, where friends, buddies, and family fall in life's battle, we need comfort. And there is no comfort greater than Christ's. The assurance of the blessedness that in Him will be ours some day becomes our comfort when those "whom we have loved and lost awhile" enter into everlasting life. We should not begrudge them this earlier inheritance, for "Christ did rise"—it's no lie—and became the first-fruits of them that sleep. Afterwards they that are His shall rise at His coming.

★ ★ ★

★ Chaplain's Chatter

The United Lutheran Church in America has more than 251 of its pastors serving as Chaplains with the Armed Forces of the United States and with the Canadian Forces.

Through this column of "The Service Leaguer" we hope to bring you helpful articles written by and about our Service Chaplains who today are literally carrying the Gospel of Jesus Christ to the four corners of the world.

★ League Leaders In Service

From the official youth organization of the United Lutheran Church in America have gone some of its ablest leaders in answer to their countries' call.

Heading up the impressive list of League leaders who have entered the service of their country is our own Second Vice-President, Pvt. Howard L. Logan, who has been a member of the official family of the Luther League of America for seven years.

Howard first came into national prominence when he was serving as President of the New York State Luther League from 1936 to 1939. Coming from First Lutheran Church, Albany, N. Y., his devoted spirit to League work was recognized when the Springfield Convention (1937) elected him a Member-at-Large of the Executive Committee of The Luther League of America. Incidentally, it was at the Charleston, S. C., Convention two years before, that he first met a fellow-Luther Leaguer from California, Miss Marjorie Solberg, who later became Mrs. H. L. Logan.

When the League met at Long Beach, California, in 1939, Howard strengthened his California interests, and soon thereafter announced his engagement to Marjorie. Unable to wait until the next convention, the knot was tied in 1940 and the Kitchener-Waterloo, Canada, Convention welcomed Mr. and Mrs. H. L. Logan, both now representing the sunny state of California.

Because of the fine leadership he had shown as Chairman of the Ways and Means Committee it was no surprise that in 1941 Howard was elected Second Vice-President of The Luther League of America. Acting as West Coast representative he continued his League activities until the time of his induction into the army. Meantime Marge and Howard had become the proud parents of a fine baby boy whom they named Paul.

Since he was drafted in the spring of 1943 Pvt. Logan has had special training in Texas and Sioux Falls, South Dakota. The last address known to headquarters is listed as Las Vegas, Nevada, where he should be addressed as a member of Student Squadron #3, Class 44-11 LVAAF. Howard has been a regular contributor to "The Luther League Review" and his articles on what service life has meant to him and his experience as a Chaplain's Assistant have been well received and should be an example to others to write us about their experiences.

HERE IT IS

THE SERVICE LEAGUER

You'll want to send it regularly to the young people from your congregation in the services. Order now.

Reprints are available at
"share the cost" prices



35¢ per dozen; \$1.00 for 50;
\$1.50 per hundred. Postpaid.

Senior and Young People's Topics

Theme: "More Life and Better"

Senior Topics For April

April 2, 1944

Palm Sunday

CHRIST COMES—?

Matthew 21:1-11

Christ Comes

For many centuries the Jewish people had been expecting Christ. Christ means Messiah—God's Anointed One. They were looking for the One through Whom God would solve their problems and give them the "heritage"—the good things promised to the Jews from the time of their Father Abraham.

And so He came. But they did not recognize Him. They had been led to think that He would come in some other guise than in the way He did come. He came "meek and riding upon an ass and a colt the foal of an ass". They expected Him to come in pride and ride on a war horse—a mighty stallion of conquering power.

Christ comes—the people in the procession said, "Here He is!" But the leaders, the "authorities" regarded Him as an upstart from the country, a disturber of the peace, a false prophet who would lead the people astray—and so they accused Him and demanded that He be crucified; and they had their way. Christ comes—so what? Crucify Him.

Christ Still Comes

In the pictures (see Quarterly for suggestions) we see Him as the artist conceived the Palm Sunday Procession. We see Him also in ways less likely to appeal to us as being Himself. There is a beggar—Is that Christ appealing to me? He doesn't look it. There is a blind man—What! Is that Christ? The starving children of Greece and Belgium and France appealing to us for food—and well, they surely are not Christ. We think of Him in His graceful white garments. His shining aureole, His clean strength. Christ is glorious; but these wretched specimens! Most of their ills are their own fault and why let them disturb our peace? We want to look at Him in His sweet, calm, clean beauty. Yes! But we forget He Himself said, "Unto the least of these." "I was cold, naked, a stranger, persecuted"—and we say, "When, Lord"? And He says, "One of the least of these." So we miss Him. The Jews could not see Him, for He came meek and lowly. We do not see Him for He comes in those we might help and do not want to. Not only in the least of these. Sometimes

most of us are prone to pass by on the other side and not to share the troubles of the proud and the mighty, and the cranky members of our own family. No one is more lonely than the rich man in his castle. His very pride shuts him out from others. Are we ready—do we—brave his scorn and seek him out for Christ's sake?

Now How Is That?

No one can say for certain how it is that the experience of Christ comes through ministering to those in any kind of distress—rich or poor, good or bad, old or young. Perhaps it is because as St. John writes, God is love and he that dwelleth in love, dwelleth in God and God in him. When we love, we know God. And the ministry of love is the ministry which Christ loves and through which He comes to us.

The Holy Communion

Jesus said to His disciples that when two or three of them got together for His sake ("in His name", is the Scripture phrase), there He would be. He expected them to do that, so He promised to be with them always. Nothing draws us together so much as a common meal. The Lutheran Student Association insists that all eat together at its conferences. Few Luther Leagues have a convention without the banquet. That is not just a fancy addition. It is a means of fellowship. Jesus knew that His disciples would be drawn more intimately together about a common meal than in any other way. So He left His Church His Supper. It is significant that the first and best name for Communion is the Lord's Supper and that for a long time the Church spoke of the Table of the Lord. It was much later and in more corrupt times that the Lord's Table came to be called an altar and His Supper became a liturgical sacrifice. The main emphasis in the Communion ought to be **communion**—just that—fellowship, intermingling with our Lord and with one another. The stiffness of the liturgical service makes this more difficult to realize than other aspects of the Communion which the liturgy was built up to emphasize. Still the original idea of the Sacrament was communion, and joy in the Lord.

Other Ways

There are other ways in which He comes to us. This paper does not attempt to be exhaustive. Some find Him in visions of matchless beauty and glory; some

in Holy Baptism; many through other portions of the Bible; some in the beauty and order of nature; many in the close Presence of His Spirit leading into all Truth; some in sickness, others in abounding health or in the sweet charm of convalescence; some in sorrow, some in joy. He is always coming to us. If only we would open our hearts to Him. "Today if ye will hear His voice, harden not your hearts." When we are tenderly responsive to Him, we find Him everywhere and rejoice in the fullness of His love and His continual Presence in our hearts. Always ready to find Him, to see Him, to hear Him—often in unexpected times and places and speaking in the voice or through the troubles or joys of others.

*"He walks with me;
And He talks with me;
And He tells me I am His own."*

So He comes and blessed is the man or woman who recognizes Him and finds His companionship and ministry sweet and strong.

★ ★ ★

April 9, 1944

Easter

NO DEATH

John 11:25, 26

By Rev. C. P. Harry, D.D.

Last summer there were flowers. Then the bloom fell and shortly after the tall, green leaves faded, grew yellow and died down to the ground. In the ground the bulb remained—a dull, heavy thing. No life there. But already new green leaves are appearing and later there will be flowers again.

Last summer a long green worm gorged itself on leaf pulp. It was beautiful in a way, and repulsive, too—destructive, and we did all we could to exterminate the kind. After a while, full and fat, it lodged away in a safe place, spun a cocoon or wrapped a leaf about itself, or burrowed away and stopped up the hole and was dead. But now with the warm sun returning, any day it will come out, transfigured. It will be gorgeous in color and with broad wings. It will grovel no more on the ground. It will fly. It will no longer be destructive. It will sip honey and nectar. It will love and mate and be productive. Almost every thing in the earlier life will be changed to its opposite.

Jesus lived a humble life. They slew Him in anger and hate and jealousy and fear. He let them do it rather than hinder them by force. "He prayed for them who did the wrong." He died in agony on a cross—as a felon, despised and rejected of men. But on the third day, early in the morning, He rose from the dead with new powers and with eternal life. He was welcomed by those who trusted and loved Him and with them He continues to live. **There is no death.**

Jesus said to Martha in the immortal words of our Scripture lesson, "I am the Resurrection and the Life. He that liveth and believeth in Me shall never die". His words have been proved true in every instance in which they have been followed faithfully. Martyrs died as we say; but they live! Humble believers have lain on sick beds and yielded their souls to God in quiet

faith. We have laid away their dead bodies. But they did not die. There is **no death**.

Is Death the End?

No, it is not. How do you know? St. John has given one exact and positive test. "We know we have passed from death into life because we love the brethren." Much of what we know is learned by experience. Some would say we know only that which we have experienced. That is the reason for a lot of what we do in school—experiment, reading literature, singing, etc. Do you know swimming? No one could say "yes" unless he knew how to swim. You cannot learn swimming by merely reading about it. You have to swim. That is true of all activity. You do not really **know** anything except by experience.

Now here is an interesting thing. When you love you know it goes on. When you love you really live and only then. When you really live you experience the full swing of the flood of eternity. This questioning about death and life arises chiefly among those who in some way are weak or not well. It is unwholesome. It is a sign of bad health. When all is well there is no such questioning or fear. When life flows on at flood, death appears a mere shadow, as it is.

Of course, we experience the fact that our bodies wear out or become crippled by accident or disease. People leave their bodies and we have to bury them or otherwise dispose of the decaying mass that is left. But they have gone on. The figure of the bulb and the chrysalis is not quite true. The idea of moving from one house to another is more like it in some ways, or, as Dr. Abbott said, from one room to another. Life goes on. Love knows in its soul that life goes on. When we love we are in the stream of life, sweet, fine, productive. "We know we have passed from death to life because we love." But the hateful and those with a grouch do not know that joy. Life is not so good to them and death is worse. How well we must guard our hearts so that they may remain sweet and good and kind.

What Then?

This passing out of the body is passing on to a larger world and a better one. Jesus makes that perfectly clear—and He shows how. He not only tells about it but He actually lived it out. He "demonstrated" eternal life, so to speak—proved it, and there He stands.

What a difference that makes in the way we live, in the things we value, and the strength we have in trouble, in light for right decisions. If we have the far perspective of eternity, many things which look big close at hand are seen to be quite small. A single flight in a plane or even climbing a high hill and looking over familiar country will show many things in such a different way that they are hard to recognize. We depend so much on our relative attitudes. When we see things from a different angle or in a wider horizon they look quite other than they did before. Little things do not bother us. A train must go laboriously around a mountain to make the grade easy. A car pulls up and over, but a plane does not know the mountain is there except perhaps for an updraft which only lifts it higher and

sends it farther on its way. So it is when we see life from the perspective of eternity. The hurry goes out of life. We have forever to live and accomplish what God wants us to do. The irritation of little things goes, too. We pass over them. Even big things have no power to hinder. Perhaps Jesus meant this among other things when He spoke of faith removing mountains. We could say that about a plane. It does not really remove the mountains. It just goes over them. So it is with the boy or girl whose life is set on eternity and the long signs. And the chance to grow and keep on growing and the wide sweep of all the everlasting possibilities being realized more and more! We come into this life pretty small and weak. The body grows up, gets strong and wears out. But not the Christian boy or girl. Always growing more and more. When the worn-out body is left here, we go on into bigger and better things God has prepared for those who love Him. See how love always comes in where God is. "We know we have passed from death into life because we love." And God is love. "O love that will not let me go." He will not let us down but will take us on more and more "to the full and perfect stature of Christ."

★ ★ ★

April 16, 1944

I Easter

THE WAY INTO MORE LIFE AND BETTER

John 14:1-6

By Rev. C. P. Harry, D.D.

Everybody wants more life and better. Even those who say they are perfectly content, are ready to take it when more is offered. That is the right way to be—always more and more. St. Paul says somewhere, I want you to "abound more and more". That is the idea. That is what Jesus says, too. Not what was said in the past, but what is growing for the present and the future is His idea. Remember? It was said to them of old time, thus and so; but I say unto you more and more, "Except you are better than the best or on the road to it, you are not getting anywhere". Now how?

Now How?

The Bible readings in the Quarterly show a good bit about that. There was Jacob running away from his brother whom he had gypped and his father whom he had deceived and his mother who put him up to it. He was a craven coward and a liar and cheat. Then during the night while he slept, He saw the glory of God. God came to him. From that day on his life was better. It took a long time to get all the old ways out of him, but from then on it was more life and better for Jacob. When he came back to the same place he had a big family and was richer than almost anybody else around and he had learned to trust God and do His will. That is one way. Give heed to God when He comes in dreams and visions. Walk in His way and trust Him. Then more life and better.

Solomon found more life and better. Things were pretty good for him to begin with. He was the favorite son and his father had just made him heir to the throne and signed it over to him. He was rich and handsome

and everything was fine. And God came to him, too. God asked him what he wanted most of all. His answer should be everybody's prayer. He asked for wisdom to meet his responsibilities well. That was all. And that pleased God. So He said to Solomon: Because you have asked this, you'll get it and more beside. He did. That is another way—to ask God for what is needed most and which will help us to serve best—then we get more life and better.

Come Unto Me and Learn

Jesus holds out His hand and offers us the chance for more life and better. He calls on all those who are burdened and heavy laden. Lots of us are. People often think that we young people have no cares. They have forgotten. It is pretty hard to be a Christian youth and make good. There are lots of things we have to put up with and that make it hard. Now here is a real way into more life and better. **Learn of Jesus.** He says, "I am the Way". That is as though He said: See, this is it. This is the way to live and then, not boasting or anything, He just went about doing good. "I am meek and lowly of heart." "I help you." "I will carry the other end of the burden." Get it? The way into more life and better is to walk with Jesus bearing the sort of responsibilities and burdens He bore—other people's burdens, forgetting His own burdens—and then we will have poise—rest unto our souls.

Give Up and Grow Up

That is not quite the way Jesus said it. We want more life and better and then God tries to give it to us. We hold on to less life and worse. Jesus told about the seed which had to die if it would increase and live more. It is like the worm which has to curl up and spend a hard, cold winter dead if it is to be a butterfly when the sun shines again. You cannot have something that is better and still hold on to the bad. You have to let the old die out if the new and better is to take its place. They have had to clear away the rubble of old London to build it better. So in our lives. The trouble is we are so afraid to let go the old and poor and less, that we cannot take the more and better God is waiting to give. You have to drop something.

Living Water

Physicians tell us that what we need more than anything else except air, is water. You can go long without food, but you cannot go long without water. That is because our bodies are mostly water, and it must be kept up all the time. So Jesus used that figure to try to impress on those who heard Him what He was offering them. He offers us the same and on the same conditions. The life He brought and which He was trying to help others have in their lives is like water—living, that is, flowing water—water from a spring that never goes dry. You might almost say "original" water, not something you get somewhere else and have to depend on something outside for supplies. The **Life**—more life and better all the time—Jesus says is inside. He shows us all through the Gospels the way to have that inner life which is like a spring of water, mounting up to everlasting life.

April 23, 1944

II Easter

WHAT IS HEAVEN LIKE?

I Corinthians 2:7-10

By Rev. C. P. Harry, D.D.

That is a question nobody can answer with very much certainty. Perhaps about all we can say surely is that it will be very good. Someone has said, "Think of all the things you like best—beautiful things, noble things, sweet and tender things, all that you have known that is best and finest. Multiply them by the millions and then you will be far short of Heaven." That is a pretty good answer to the Question of the Topic. Heaven is the best ever and then some.

A Sure Thing

Jesus gives us every assurance that heaven will be ours, as we follow His Way. His own words in the Bible readings for this topic in John 14 and many others which we have noted during this month all assure us of Heaven. We should look forward to heaven as more sure than anything else we know. It is wonderful to live in expectation of something great going to happen—like graduation, a better job, or getting married, or going on a fine vacation, or engaging in important research which is leading out into something better than ever before. That is the way to live. That is the way real Christians live always. "The best is yet to be." Always having an expectation of better things ahead. And then "all this and heaven, too".

But Unknown

Sure, but we do not know what it will be like. It is like asking, what will my life be like next week? Only the answer is harder to give, and at the same time, surer. We know it is going to be great. We do not know that about next week—maybe next week we will be sick or suffering or disappointed. But not heaven. That glory yet to be revealed, as the Bible says, will surely be wonderful. Everything in Scripture points that way. Those vivid words in Revelation which form two of the Bible readings with this topic are an attempt, by using the best and most precious things on earth, to try to give some idea of the beauty and joy and thrill of heaven.

Imagine the thrill of the great company before God's throne, singing! There is little in life more stirring than participation in a really great chorus singing magnificent music. Standing before the throne! Great buildings are impressive in themselves and in the use they have. To stand in a great cathedral or even in a well-proportioned Church and to stand before the Altar there and let the heart realize that here we draw near to **God**. How it stirs our souls! And then actually to stand before the throne of God and to participate in the stupendous worship of heaven while from all sides the fragrance of flowers and incense fills the air, and every heart rejoices!

Then to live there all the time! No wonder St. John said it was as though the streets were paved with gold and the gates made of single enormous pearls and the living water of the River and the ever-blossoming and fruitful trees and the associations of such a place. Words fail to even begin to give us an idea of heaven, although our hearts reach out and long for it.

Beginning Now

But heaven is not altogether a future matter. The enjoyment of it begins now. We have foretastes of its marvels and joys.

When a scientist comes on some great **truth**, the long research rewarded and painful discipline working out at last and the problem solved; or standing up to the Truth when everything pulls the other way; to **be true**, not only to see truth in something else, to know **about** it, but actually one's self to be **true**; amid so much deceit and falsehood, so much confusion which arises in consequence, it is really **something** to have clear vision of truth and to stand for it. As St. Paul says, "Stand therefore girt about with Truth." That is a foretaste of heaven where all is truth and where all are true to themselves and to **God**.

Or there is **love**. We can all remember times when the best we knew (and it is still the best) was the tender love of our mother, comforting us and giving us a new chance to make good. Or of Christmases filled with the good things the love of others provided and better still, the fun of going about getting this and that to give to those whom we wanted to make happy. The gifts of love make happiness complete. And the thrill of fine friendship, the delightful process of getting acquainted, the beginnings of confidences, the exchange of thought and feeling, the sharing of things happy and sad, the sense of companionship, the words, "I love you", and the steady assurance that gives. Truly the experiences of love that God gives us here are a foretaste and indeed the beginning of heaven. Heaven will be such companionship as we have always desired and longed for fulfilled and multiplied. What fun in heaven! What thrilling joy of friendships! As we develop them now we pave the way for them in heaven. For heaven is the permanent multiplication of all good things.

And **worship**. The stillness of the sanctuary, the soft light, the quiet music, increasing in volume and vigor, the entrance of the choir, the congregation bowing in confession, standing and singing in praise, the Word of God resounding through the whole building, the prayers, the Sacraments, the soul uplifted to **God**. Surely right here is a taste of heaven. The purity, beauty, strength and inspiration of it all. To worship aright is to begin to be in heaven. Someone has said that true worship is entering into the fellowship of the Holy Trinity in their divine common worship. To enter into the fellowship of the life of God and that is what we do in thrilling worship, is indeed to taste heaven now—to know something of what it will be like, and it will be marvelous.

And Ending Never

All our joys come to an end here. Sometimes to a tragic end. The drop of bitterness in every joy of earth is the consciousness that sooner or later it will end. We want our joys to go on forever. That, perhaps, will be the greatest change from earth, that there will be no fear of the end of anything. Probably our life will be very different in other ways. How much of physical conditions similar to those with which we are familiar here will continue, no one knows. Nor how different they may be. But we are sure of this, that those persistent

spiritual powers in our lives will go on and increase. In our best moments that is what we really desire. As we grow and increase in Faith and Love and Truth and draw nearer to God in adoring worship we establish those things which will never pass away. To use a Bible term, we are laying up treasure in heaven, growing and increasing to the perfect day.

★ ★ ★

April 30, 1944

III Easter

COLLEGES AND CIVILIZATION

Proverbs 8:1-21

By Mildred E. Winston

The pressure of war, with the innumerable changes it has brought about in our personal lives, is rapidly changing our understanding of and outlook on life. Many of our own friends who used to take real glee in talking about the "benighted heathen" are now listening to sermons preached by people of the South Sea islands.

Our attitudes are not only changing about people and events which at one time seemed so far away—but they are changing about people and events in our own community and nation. The lawyer is learning, in a very personal way in these days of strikes and lack of man power, that he is very dependent upon the coal miner and the railroader. The farmer knows that without the scientist and the manufacturer he is practically helpless. The college professor must frequently go without proper food because some colored migrant families were kept by politicians from harvesting crops. And many public schools in the country have had to be closed to thousands of children because there are not enough teachers.

College and Community

There was a time when the young men and women of our Church and community who spent four or more years after high school preparing for a special kind of work, were suddenly considered a different breed from those who immediately went into some form of practical work. This feeling existed because frequently neither the students nor those who went into business, home-making, farming or manufacturing were honest with themselves or each other. We know now that we are all the same and dependent upon each other.

Every community must be eager to have young people go to college or there will—even after the war—continue to be a lack of teachers, preachers, doctors and nurses. And every person going to college must work shoulder to shoulder with those in business who are bearing the burdens of economic injustice; with the mothers who want the health of the home guarded; with the farmers who must look for cooperation to state and national agricultural directors and scientists; and with the manufacturers who have difficulty both in getting raw materials and in selling their goods.

In other words, the college is responsible for the community and the community is responsible for the college. Just as practical work increases the field of one's experience, so college enlarges the horizon of one's knowledge and vision. This is especially true where education and religion are combined as they are in the

purpose and goal of the Christian college. Just as the individual will become useless and difficult if he cuts himself off from others, so the community and the Church must heed the warning, "Where there is no vision, the people perish".

"Christian Education" is a quarterly edited by Dr. Gould Wickey, Executive Secretary of the Board of Education of the United Lutheran Church. In this magazine Dr. J. Arthur Heck of the Evangelical Church, says the following about a church-related college: "As an avowedly Christian institution it should find distinctive function in the area of the Christian **interpretation** of the world, the Christian **motivation** of life, Christian **fellowship**, and Christian **service**".

Men and women who are graduated from institutions who maintain such ideals will be able better to understand history and interpret present events in the light of the love and will of God. They will trust God and be fearless in their determination to follow Him. They will have faith in God and in their fellowmen. And they will serve Christ and mankind through the vocation in which they find themselves.

Beginnings of Civilizations

It is thrilling to think back through the life of the nations of all time and realize that certain people have been chosen to lead in the agricultural, economic or military life of the nation while others, in one form or another, and under a great variety of names and circumstances, have been placed aside for a period of rigid education and training in the understanding and practice of the philosophy and methods of their particular culture. At the time Jeremiah was calling upon the Hebrews to repent and worship the one true God, Confucius was gathering around him in China a little group of people whose influence has been the dominating power of one of the greatest nations in history. While Saul of Tarsus, with boys from other wealthy and aristocratic families, studied under the learned Gamaliel, other young men were studying the arts and sciences under great teachers in Athens, Rome and Alexandria and the youth of the barbaric tribes in Scandinavia and Briton were being tutored that they might preserve the ideals and customs of their culture.

The time came when these centers of learning grew in size and in numbers. In Europe and in North Africa they became associated with the Church. Later, in Europe especially, the universities were permeated with the teachings of Jesus of Nazareth who centuries before had called to Him twelve men in a small, downtrodden nation.

Frequently, as time rolled on, these teachings were perverted and usually those who studied and even accepted them were not strong enough to put them wholly into practice. But there was something in those teachings, something in The Book, that always left their mark. Minds were opened so that superstition was replaced by fearless research in the developing arts and sciences. Hearts were touched till they were moved with compassion for the ignorant and enslaved. Wills were strengthened so that man began breaking the fetters of custom and domination. He grew in respect for him-

self and his fellowmen as he grew in his knowledge and experience of God.

One day when the evils of fifteen centuries threatened to blot out the Light, a young German university student, through his contact with the Word of God, tore off the chains which kept his fellowmen in ignorance and suppression and made way for a pure expression of the Truth. Through the use God made of the talents and education of Luther, came freedom in worship, schools, hospitals and free government.

Spreading the Light

Out from the great universities of Europe missionaries, pastors, doctors and teachers went with explorers and settlers into the New World. Here the Church, home, school and government were planted and grew side by side. And again from the colleges and seminaries of Europe and America, and even of Asia and Africa, have gone men and women into every part of the world.

Forever, for the sake of every man, woman, and child, the Church and the school must go hand in hand. And always, especially since the world is so strongly united by forces that are both good and evil, every Christian must feel the responsibility placed upon him to strengthen Christian education.

Today every congregation must send to colleges, universities, seminaries, schools of nursing and other professional schools young men and young women who are strong Christians and who have been active in the

life of the congregation. Christian colleges must have fine Christian students to educate for future leadership in the community and church.

There are fourteen colleges in the United Lutheran Church. Every church member should know where they are and be acquainted with the institution especially supported by his own synod.

With information about the college must go prayer and financial support of the school. The college belongs to every member of the Church just as the mission in India or in the southern mountains, or the Inner Mission belongs to the Church.

From the fourteen colleges and ten seminaries and from the 275 other colleges and universities in which our pastors are ministering to students, go the men and women who teach, and preach, and give the medical care to fellow Christians and to non-Christians in other lands. And from these same institutions come the pastors, deaconesses, parish workers, public school teachers, doctors, nurses, social workers, business people and government officials into every community in America.

Education, whether from the classroom or from the practical experiences of life, is the secret of the development of the civilization or culture of any country. Whether that civilization frees men and women in their work, recreation, community and home life depends upon how closely education has been associated with Christianity. And the relationship of Christianity to the college depends upon each one of us.



Young People's Topics For April

April 2, 1944

Palm Sunday

THE KING AND THE CROSS

John 18:33-36; 19:14-20

By Rev. C. P. Harry, D.D.

The King

There is shouting and singing. A procession. Who does not love a procession? No one ever gets beyond the childish joy of seeing a parade. In this procession a young man is sitting on a donkey surrounded by shouting, singing friends. In their enthusiasm they tear down branches from the trees and take off their robes so that He may have an honored way over which to ride into the city. Their enthusiasm attracts others. Enthusiasm always does. Better not undertake things in which you cannot be enthusiastic. Enthusiasm is one of the elements of success.

Who is it? Why the show? "This is Jesus, the Prophet of Nazareth." Well, why the parade? Old prophecy is being fulfilled. "Behold thy king shall come unto thee, meek and riding upon an ass and a colt the foal of an ass." And all the city was stirred. **Jesus is King.** It was good news. They had wanted a king for a long time. Someone to turn out the Romans and restore the State. Someone to take away the taxes and restore the good old times. Someone to fulfill prophecy

and restore the rulership of the world to the House of David. They knew something of Jesus. He fed the people, He healed sick. He had raised a dead man in the suburbs only a few days earlier. He must have what it takes. He would make a good king. We can follow Him. The multitude applauds and sings, so that the authorities are disturbed. If He is King, they will surely lose out. But the people are all for Him—today.

The Cross

For today, yes, but before the end of the week they are saying, "We have no king but Caesar". So the crowds change. The judgment of the people will reverse itself in an incredibly short time. The Voice of the People is not the Voice of **God**. Crowds are easily swayed. Enthusiasm quickly cools or goes off in another direction. Democracy is all right but it is not the whole answer. Only an educated, self-controlled people can be trusted with democracy. The voice of the people swayed by their jealous leaders crucified Jesus. Do not be moved by popular opinion. It is fickle. Half truths move it easily. Stand on your own feet. Make your own judgments. Make Christ King in your own life and keep Him there. "Crucify Him, crucify Him!" "Why, what evil hath He done?" "He is your King." "Behold the King of the Jews." "We have no King but Caesar." And their voice prevailed.

And amid all the tumult and the shouting Jesus rode and stood in quiet dignity. He made no answer to their scoffing. He did not attempt to counter their false charges. He did not try to restrain their zeal when they shouted welcomes earlier in the week. He accepted their praise and He went without murmur to the cross to which they sent Him. More than that, He prayed for them—"Father, forgive them, for they know not what they do."

The King of the Jews

When they had done their worst and He was dying on the cross, over His head the Roman soldiers nailed a sign, "**Jesus of Nazareth, the King of the Jews.**" So they had proclaimed Him. So they had disowned Him. So He willed to remain. And when they took his limp body down, the Roman soldier who had superintended the execution said, "Surely this was God's Son."

Why a Cross for the King

"What was the dreadful necessity that impelled the Saviour to encounter a doom so dreadful as the cross?" Dr. Wilson asks in his stirring book "**Is Christ Possible?**" Then he gives the answer—"It was the path of Love." There have been many explanations of the Cross. A ritual sacrifice like the lamb offered in the Temple to appease the wrath of an angry and outraged God. A legal substitution so that the innocent suffer and the guilty go free. A heroic rescue, the Lion of the Tribe of Judah contending with the Powers of Evil and conquering them, so that the followers of the Conqueror might walk in peace and overthrow the already fallen foe. The good shepherd giving His life for the sheep, holding back and beating down the forces that would kill and destroy, so that we may walk in peace and be safe. The Leader forcing His way into new realms of higher moral and spiritual aspiration, opening the way for us to heaven. And many others. They all sum up to the one fundamental Truth, "It was and is the Path of Love".

The King of Love

The Way of Love leads to the Cross. It does not stop there. The Cross is on the way. As Dr. Wilson says again, "If a shadow lay across that path, He had no choice, as Trustee of Love, save to pass through that shadow to what lay beyond." When we choose to follow Jesus, we choose the cross. He pointed that out to His disciples again and again. He told them of the joy that would be theirs, the peace that passeth understanding, but He told them, too, that with it they would endure persecutions. Their happiness—"blessedness"—in part lay in enduring persecution. Remember the Be-attitudes. And also the Woes—Woe to you when all shall speak well of you. In a world in which the rules of the game are rivalry, force, deceit, anyone who seeks to play it on other rules—co-operation, persuasion, truth and love, will meet not only with trouble, but with scornful persecution from those who live according to this world and the principles of the Power of darkness. Remember in the Garden, how Jesus said to those who came to arrest Him, "This is your hour and the power of darkness". The world is an evil place. It is a hard

place. It is controlled by selfishness, lust and violence. To push your own way ahead, to keep others down or in the background, never to let others interfere with your own success or the way you take to attain it—that is the way of the world. It was so in Jesus' day. It is so now. The power of darkness. That is the essence of Naziism. Naziism crucified Jesus. But He did not yield to it and become like it and strike back. Not He! To the end, and it was a bitter end, He kept on with love and kindness and peace and good-will. He prayed for His enemies and those who persecuted Him. He did not smite or resist. He sought to appeal to their higher nature (in vain), but their evil could not swerve Him from the Path of Love. That is the answer. It is the answer more and more of Jesus' followers—those who believe in Him not as a theological fiction, but as a living Redeemer from evil ways—are learning is the answer to the evil of the world. "Overcome evil with good." There is no other way. To answer evil with evil only increases the evil. It does not win your brother. It destroys him—and you with him. "They that take the sword shall perish with the sword." The proof of that is seen broadcast in the world today. The other Way is the Way of Life and Love—Jesus' Way. There is a cross in it. We suffer. But we do not cause others to suffer. We bear all things. We are ready to die, but not to kill. We are ready to be stripped of all that makes life easy in this world, but we are not ready to destroy others' goods. The old hymn we often sing is wrong in the first line. The rest of it is right. The first line ought to read:

The Son of God goes forth in love
A kingly crown to gain,
His blood-red banner streams above,
Who follows in His train?

When all Christ's followers learn that it is love and not war which controls the Christian, when we learn to sing the hymn aright, we shall know the truth of the kingliness of suffering and the glory of the Cross which is His Crown. For us there is no king but God. And God is Love. There is no rule but the rule of Love and no glory except to go all the way in doing good even to those who crucify us. "In the Cross of Christ I glory."

★ ★ ★

April 9, 1944

Easter

LIFE AND LOVE TRIUMPHANT

John 20:1-18

By Rev. C. P. Harry, D.D.

Dawn

It is dawn of the day after the Sabbath. Something of the quiet calm of the Sabbath lingers. But not in all hearts, for this has been a hard Sabbath for many. On Friday they crucified Jesus. On Friday afternoon as the Sabbath drew near, they hastily laid His body in a garden tomb. The Sabbath rest was an anxious one for His friends. They mourned for Him. And they did not know what to expect for themselves. There had been no time to bury His body properly. They made preparation to do that. Even before the light came the women

started for the garden with the spices to anoint His body and to lay away Him in whom their highest hopes and joy had centered. So they came to the tomb. It had been guarded by Roman sentries. His enemies knew the love and faith of His friends and they feared this body would be stolen. So, the guards. But the guards had fled. The women came and found the tomb empty.

Mary

Mary who had been a woman of the streets, vivacious, glamorous, seductive, whose life Jesus had raised to the heights of holy beauty, losing none of her attractiveness, but augmenting it, turned back to tell the disciples that the tomb was empty and the guard gone. When she came back again to the garden, the others had gone, too. She was alone with her grief at the place where His body had lain. She looked longingly into the tomb. As she did so she heard someone behind her. It was a man. She thought it was the gardener. She implored him to tell her where the body had been taken. The Man said one word—her name—“Mary” in accents and tone she could not mistake. The Man was Jesus whom she was seeking. His words were all tenderness. She sought to embrace Him to pour out her love and gratitude. “My Master”, she said. Oh! to be with Him again. Here He was once more. The Man who had captured her heart and won her to truth and real love and purity and hope. He had been cruelly treated and killed. And here He is alive. Abounding joy! More than could have been hoped for. Another, in sorrow, had said, “I know the dead will rise at the last day”. But Jesus had replied, “I am the Resurrection and the Life”. They had forgotten this in the hour of darkness in which He died on the Cross. Now He showed it again to be true—**Life and Love triumphant.**

Is It Life or Death?

Is life first, or is it a recent and perhaps passing evolution?

Are we living spirits, or biochemical reactions passing back to extinction?

Is God real, or is He a baseless, though noble, idea gathering up the unknown and hoped-for?

Your answer makes a difference. It makes a big difference in your own life and happiness. It makes a big difference in the way you look at the world and all the trouble in it. It makes a big difference how you regard others and their ideals. It makes a big difference in your planning, in your firmness, in your enthusiasm. It makes a difference in how you think about Jesus' Resurrection.

The Christian affirmation is that Life comes first and that Life outlasts everything else. Life is not the most recent phase of an evolutionary movement. Much less is it a passing phase—a happy grouping of atoms and molecules producing fascinating phenomena like Northern Lights and little more permanent. Life is triumphant. Life is original. God was **first** and remains so. All **things** result from **His Will**. We are His children. He made us like Himself—and He gives us eternal life. Life is triumphant in us. Our bodies are necessary instruments of our life under the conditions of this

world. But they do not make life and life is not dependent on the body. Jesus took His body again to show us without any doubt that Life is triumphant. He was dead and **is alive**—forevermore. As He is risen so we rise. “He that believeth in Me—is committed to Me—**shall never die**”. The certain note in that Christian faith grew out of the experiences of Easter morning. That was the essence—and is—of the **good news**—the Gospel—**Life is triumphant.**

Is It Love?

We should not miss the tenderness of this first meeting with the **Risen Lord**. He came first to Mary Magdalene out of whom he had cast seven devils. She waited at the tomb after the others had looked and fled. He spoke to her. He said her name. He greeted **her**. It was love in His heart and in hers. “Rabboni” is a tender word. It means more than “My Master”. It has something of the flavor of “My man” in the mouth of an adoring wife. Jesus came to His own again and showed Himself alive because He loved them. He wanted to bring the comfort of the truth of life and love triumphant to them. And first to Mary. In a sense His Mary. He had won her from a life of paltry bantering of love. She had given her love to many a man and enjoyed his for a time and for a consideration. Jesus came into her life and showed her what real love is. He honored her. She found He lifted her up. He restored her virtue. He gave her noble aspirations. He took away her selfish lustfulness. She rejoiced in life after she had met Him. And He had rejoiced in winning her. She was one of the harlots who went early into the Kingdom. No wonder He said there is joy in heaven over one sinner repenting. Not even His mother's love transcended this. This was greater and in a sense more intimate. The love which begets not a body, but a new spirit. The love which brings about the new birth. It was right for her to call Him “Rabboni”. **Love triumphs**. No glory of crucified criminals or ruined cities, or trains of captives or swords dripping blood or vanquished enemies can come anywhere near the glory of love which saves and heals and uplifts and meets beyond death in deathless life.

What Do You Think?

Is the Nazi way of overpowering destructive force or Christ's way of redeeming, vitalizing love the better way?

Shall we work for the death of our foes, or for their conversion?

Is the Church's message clear about this? If not, why not?

Was the Resurrection inevitable?

Shall we live forever?

Will the hopes of love triumph over the curse of hate?

That Christ should survive death was inevitable. He was and is the **Source of Life** and of all being. You cannot kill God. But His resurrection in the body was a gracious act of love to His loved ones. It should be noted that He appeared only to those who loved Him.

He was not seeking to overwhelm His enemies by an exhibition of power—deathless, unconquerable power. He was coming in comfort to His loved ones with the message that no violence of death could destroy life or frustrate love.

The gift of God is eternal life. God gave His Son that we should not perish. They that take the sword shall perish. These are all true words from the Bible. Shall we live forever? Yes, if we follow the Way of Life. Shall we perish? Yes, if we follow the ways of death. Will the hopes of love triumph over the curse of hate? Yes, but it must be **love**, not merely selfish desire. For "love seeks not its own". Love seeks for others' happiness and in so doing unexpectedly finds its own joy overflowing. Life that pours itself out for others never fails. But those who seek to save themselves at others' expense perish. That is the law of life. The security aim of our present ideals is perilous. He that loses his life in love, finds it fulfilled and will keep it to all eternity, for such is of God the Eternal. Life and love triumphant.

★ ★ ★

April 16, 1944

I Easter

PEACE PAGEANT

Hebrews 12:12-15

ALLIES ALL—FOR JESUS

A dramatized, symbolic Peace Talk for Lutheran
Young People

By Pearl Setzer Deal

Lenoir Rhyne College, Hickory, N. C.

CHARACTERS (and Costumes)

THE LEADER—Black choir gown.

FIRST and SECOND—Red robes (or red sashes).

THIRD, FOURTH, FIFTH and SIXTH—White robes or sashes.

SEVENTH to SIXTEENTH—Bright blue robes or sashes.

SEVENTEENTH to TWENTIETH—Golden yellow robes or sashes.

(If so many are not available, the pageant may be given with 5 characters—1 wearing each of the five colors; or with 9—the leader in black and two wearing each of the other four colors and taking the parts throughout assigned to those wearing that color or in rotation.—Editor.)

SETTING—If held in the Church, the Chancel steps; if held elsewhere, steps should be provided so that the audience can see the formation easily.

Processional: "A Mighty Fortress Is Our God"

During the organ prelude the cast gathers at the entrance behind the audience. At the first strains of "A Mighty Fortress" they enter and pass down the aisle all singing (choir and congregation also). Each character carries an open Bible or Service Book to lend dignity and poise. If full cast is used, the even numbers are on the right, the yellows first, the blues next, then the whites, the reds and finally the Leader in black. When they reach the steps the line parts, the odd numbers bearing to the left and the even to the right to form a V. When they stop the Leader is at the foot of the steps, all facing the altar. At the end of the hymn the Leader mounts the steps to the altar.

Psalm 67

(Said responsively, the Leader leading)

Prayer (the Leader):

Dear Heavenly Father, Almighty Lord of all,
We, Thy young servants, bow before Thee.
Let Thy Holy Spirit guide us as we speak and sing;

Let Thy Holy Spirit guide all people who are looking forward to a World Community;

Let Thy Holy Spirit especially guide our government, and all the leaders of our land, and other lands, who are working for a better world;

Let Thy Holy Spirit guide our fighting men as they make the way possible for the bringing of Thy Word to all nations;

These things we pray Thee, that all may be done to the honor and glory of Thy Son, our Shepherd and Redeemer. Amen.

LEADER and CAST now face the audience

Allies, All—For Jesus

Leader: We have sung "A Mighty Fortress Is Our God", praised the Lord in Psalm, "God be merciful to us" and prayed for guidance in this service. We are concerned for ourselves, for it is with ourselves we must deal first, in this business of God's kingdom on earth. We are responsible. We stand before you in the form of a "V", the symbol of victory. The "V" is exhibited on every imaginable form of printed matter from the costliest magazine to the cheapest advertisement. **V for Victory!** A thrilling symbol! We must win the war we are fighting!

First: But Jesus said, "Other sheep I have which are not of this fold. Them also I must bring, and they shall hear my voice, and they shall become one flock, one shepherd."—Allies, all—for Jesus.

Second: Politicians, statesmen, tradesmen, financiers, educators, Christians—all are looking ahead today, looking ahead to conferences, treaties, agreements, programs that shall bring a more lasting peace. Under the sign of the V we shall have conquered the enemy, but shall we have won the war? Shall we have made of one fold those who look upon the V with hatred? Under what symbol **can** the world be made one in thought and in love?

Third: No flag, no government, no treaty, no program but that of the Christian Church can ever become truly international. Only through the Christian Church can the world join in one voice and say, "Our Father . . . Thy kingdom come". Only through the Christian Church can the world have faith in one Lord Jesus Christ.—Allies, All—for Jesus.

(Here may be sung Hymn 202 CSB, "Rise, Ye Children of Salvation")

Fourth: Then let us build of the V a symbol that shall make the whole world allies. Already there is much talk of global Christianity, and why not? Jesus said, "all the world", when He said "Go".

Fifth: As Lutherans we would like to see the world symbol Lutheran, for ours is good enough for all:

(A pause as the LEADER holds in front of him a large Lutheran [Luther League] emblem which was placed in an inconspicuous place near the altar before the service began.)

Fifth continues: A black cross in a red heart, in a white rose, in a blue field, within a golden circle.

Sixth: The black cross of sacrifice. Nothing good, or great, or beautiful has ever been done without suffering. The peace we shall enjoy after the war is being paid for with blood, the blood of American and Japanese boys in the Pacific jungles, the blood

of English and Italian boys on the African desert, the blood of German and Russian boys in Eastern Europe. But greater than any of these was the sacrifice of Jesus for our sins.

Seventh: The red heart of love and fire—love for the other sheep that are not of this fold, and the fire of enthusiasm to spread that love—to make it possible. No Christian can hate and be a Christian.

Eighth: The white rose—white, clean, washed by Jesus' blood—pure, free from hatred and enmity.

Ninth: The blue field—blue, high as the blue heavens, and deep as the blue seas—is the truth of His words, "Go ye into all the world,—and "Lo, I am with you always."

Tenth: The golden circle—a golden circle of eternity, the endless circle of God Himself who is our Father.

Eleventh: A black cross, in a red heart, in a white rose, in a blue field, within a golden circle. What better symbol than the Lutheran symbol for the world?

(The LEADER comes down to the front of the chancel with the emblem which he continues to hold throughout the pageant.)

Twelve: No, we would not be selfish. Let all Christians have their own identity, and still be in the same fold. As long as there are individuals, there will be individual groups—individual groups in the Christian Church, as well as individual peoples and nations. God Himself is Three in One. Let us build with our V the symbol of Christianity—a great cross that would include all the colors of all the Churches, and all the flags of all the nations; for if color be blended or rightly arranged, no colors will clash.

Thirteenth: The black at the center must remind all Christians of the supreme sacrifice of Jesus, sacrifice black with our sins. The building of this symbol must begin right in the heart of the individual—you—me—**We are responsible.**

Fourteenth: The red shall remind all Christians of the spilt blood that becomes love and burns with the urge to obey the command, "Go—ye are my witnesses".

(The TWO REDS go to stand on the right and left of the LEADER.)

(WHITES NUMBERS 3 and 4 go right and left of the REDS; WHITES NUMBERS 5 and 6 go above and below the LEADER.)

Fifteenth: The white shall remind all Christians of the white clouds above, and the lilies and roses on earth—the pure, clean lives that can bring other lives into the fold—and finally the white robes of heaven.

(BLUES NUMBERS 7, 8, 9, 10, 11 and 12 go below NUMBER 6 who is below the LEADER. NUMBERS 13 and 14 go right and left of 3 and 4. NUMBERS 15 and 16 go above NUMBER 5.)

Sixteenth:

The blue above and the blue beneath is the blue of the sky, and the blue of the sea; for the ships of the sky, and the ships of the sea shall no longer be demons of destruction, but builders of God's kingdom on earth.

Seventeenth:

(NUMBER 17 GOLD goes right of NUMBER 13, and NUMBER 18 GOLD goes left of NUMBER 14. NUMBER 19 GOLD goes above NUMBER 16, and NUMBER 20 goes to the foot of the cross below everyone. The cross is now black at the center with red, white, blue and gold right; red, white, blue and gold left; white, two blues, and gold above; and white, six blues, and gold below.)

Twenty-eight

Finally let our cross be tipped with gold, the gold of men's purses that shall make possible "the furtherance of the gospel" that leads to the golden glory of God's heavenly kingdom.

Eighteenth: Up and out and down, the cross ever points to God who is everywhere, and eternally Father of all.

Nineteenth: Up and out and down, the cross once held the bleeding body of the Redeemer who would have the world—**Allies, All**—for His kingdom.

Twentieth: Up and out and down, is the power of the Holy Spirit of the Father through Jesus Christ poured upon us as we go about the great business of His kingdom in expectation, in preparation, and in the execution of the peace that is to come.

The Leader:

If we build this great cross of ours aright,
When the boys shall have come home again,
And the uniforms are laid in moth balls;

When all Christians shall have forgotten Pearl Harbor,

And beaten their tanks into tractors,
And their bombs into church bells;

When the V is only an historical memory,
And the cross is the world symbol,—

Then shall all peoples and nations—
Allies, all—for Jesus Christ, pray:

Turning to the Altar—

All pray or sing the Lord's Prayer

(The cast then faces the congregation again. The Leader, the Pastor or someone else appointed reads from the Lectern:

Revelation 7:9-17

while the cast is singing softly:

"Jerusalem the Golden"

(The reading should be so timed that it concludes just before the beginning of the last stanza of the hymn. The last stanza is sung in full, loud tones.)

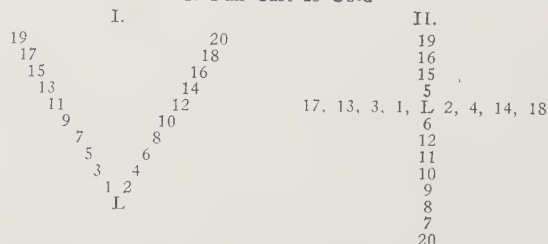
Recessional

(The cast passes down the aisle, the congregation standing and all singing the DOXOLOGY:)

"Praise God from Whom All Blessings Flow"

THE END.

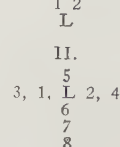
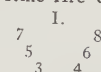
FORMATIONS
If Full Cast Is Used



If Five Are Used



If Nine Are Used



LUTHER LEAGUE REVIEW

April 23, 1944

II Easter

ALLELUIA, ALLELUIA, HEARTS TO HEAVEN (Hymn Study—No. 116 CSB)

I Corinthians 15:20-26
By Rev. C. P. Harry, D.D.

In hymn study it is helpful to know something about the author of the words and the composer of the music; to note the thought line by line and its relevance to Scripture and Christian teachings; and then to bring the truth home to one's own soul by singing it heartily. We shall seek to do each of those things with this hymn. It is one of the most beautiful of the selection of Easter hymns in the Common Service Book.

The Author

The author is Christopher Wordsworth. He wrote the hymn in 1862. Christopher Wordsworth was Bishop of Lincoln in England until his death in 1885. He wrote this hymn shortly before he became bishop, when he was about fifty-five years old. Reference to the index of authors in the Common Service Hymnal shows that there are eight other hymns in the Hymnal which Wordsworth wrote. He was a nephew of the famous Wordsworth, the Poet Laureate of England. A reading of the hymns written by Wordsworth and included in the Hymnal will show that his writing is characterized by great objectivity. He does not sentimentally stir the emotions. Every one of his hymns is descriptive of great objective facts. The emotional glow comes not from honeyed words but from the contemplation of stirring facts. The other characteristic of his hymns is their social nature. He writes in the first person plural. We, our, rather than I and mine. Both of these characteristics are regarded as essential in the best hymn writing.

The Composer

The tune to which this hymn is sung was written twelve years after the hymn itself was composed. The musician who wrote the tune is Sir Arthur Sullivan, a great musician of the last century. He was born in 1842 and died in 1900. He wrote the tune in 1874 when he was thirty-two years old. Examination of the composers' index in the Common Service Book will show many other familiar and popular tunes from his works. The most widely known, perhaps, is "Onward Christian Soldiers". Sullivan wrote much besides hymn tunes. He is best known for his part in preparing the Gilbert and Sullivan Operas, and the popular song, "The Lost Chord".

The Hymn

Four stanzas in 8-7 double meter, that is with eight syllables in the first line, seven in the next and alternating for eight lines in a stanza. This is a not unusual meter and many hymns are written in it. It begins: **Alleluia**—another way of spelling Hallelujah, meaning Praise the Lord. It comes from ancient Hebrew and is used frequently in the Psalms where it is usually translated by the words Praise the Lord. That is the way to begin anything—any duty, any pleasure, every day, every letter, every Luther League Topic, every thing—Praise the Lord.

Hearts to Heaven and voices raise. Neither the one without the other. To raise our voices in prayer or

praise and not our hearts is to be hypocrites. To raise our hearts and not our voices is to stay inside ourselves. You cannot really have a heart raised to heaven and keep quiet about it. You **will** lift your voice, too.

A hymn of gladness, of praise. When we are glad we naturally praise God. Too often we are just glad. When the Christian is glad he praises God. Why? Note the objectivity of the hymn—no sentimentality; almost a bald statement of fact:

*He who on the Cross a Victim,
For the world's salvation bled,
Jesus Christ, the King of Glory,
Now is risen from the dead.*

Remarkable facts which lead any heart to be glad and to praise. The world has been saved through the sacrifice of Jesus Christ, the King of Glory, and now He is risen from the dead.

Christ is risen—not only so, but His resurrection is a promise of still greater things. He is the first fruits. There is to be a full harvest. Poetry is telling things in pictures. How beautiful the picture is here—a harvest field, ripening under the sun and rain, first fruits in hand—how we are gladdened by them—the first ripe grain, the first ripe fruit, how good it is! But there is more, a full harvest when Christ shall come again—

*Then the golden ears of harvest
Will their heads before Him wave,
Ripened by His glorious sunshine,
From the furrows of the grave.*

We are sown like bare grain, dead and worthless in the grave, but when Christ the Son of Righteousness, comes again and shines on the graves, like the grain we shall rise and the golden harvest will be gathered home. See I Corinthians 15, John 12, Revelation 14, Matthew 13.

Christ is risen—but still more, it is not only something far off in the future to be hoped for. **We are risen.** We are no longer of the earth. As Jesus said to His disciples, Ye are not of the world, as I am not of the world. The new life is in us bearing fruit. Shed on us Thy heavenly grace. That is what He does, changing our poor, cramped, sinful lives into lives of grace and uprightness. The next line ought to be not rain and dew, but **Faith and love and gleams of glory.** So that we live with our hearts with Christ in heaven, and so living bear real fruit on earth until the time when these days are done, the work finished for God and the angels come and gather us home.

To Be Ever Safe With Thee

Salvation, first fruits of a great harvest to be and already beginning. No wonder Alleluia and the whole last stanza is just praise to the Blessed Trinity—our God who has created us and all things in Wisdom, Power and Love; who has saved us through the Saviour who gained the Victory over sin and death and who fills our lives with love and holiness in His Spirit—to whom be praise and dominion for ever. Amen.

★ ★ ★

April 30, 1944

III Easter

COLLEGES AND CIVILIZATION

Proverbs 8:1-21

The material for this date is in the Senior Topics, of the same date. See Page 23.

Financial Reports

Quotas for 1944 Objectives are listed for your guidance in meeting important financial programs. Do your very best!!!

LIBRARY FUND PROJECT

March 13, 1944

	Quota	Paid
Northern California	\$48.00	
Southern California	129.00	
Canada	150.00	
Columbia District	48.00	
Connecticut	137.00	\$ 40.60
Florida	76.00	
Georgia-Alabama	165.00	
Illinois	417.00	
Indiana	201.00	
Iowa	265.00	
Kansas	201.00	15.00
Kentucky-Tennessee	69.00	
Maryland	505.00	20.50
Michigan	131.00	
Midwest	140.00	
Minnesota	218.00	
Mississippi	23.00	
Montana	12.50	
Nebraska	158.00	
New Jersey	198.00	69.65
New York	1,006.00	150.00
North Carolina	1,239.00	342.99
Ohio	549.00	
Pacific Northwest	68.00	
Pennsylvania:		
Central Pennsylvania	1,237.00	41.35
Ministerium	2,185.00	
Pittsburgh	630.00	
Rocky Mountain	56.00	
South Carolina	655.00	
Texas	120.00	
Virginia	646.00	
West Virginia	92.00	7.25
Wisconsin	110.00	40.02
		<u>\$727.36</u>

★ ★ ★ ★

SUSTAINING MEMBERSHIP FUND

January 1, 1944 to February 29, 1944

League	Quota	Total Paid	Loyalty	Cont.	Gift Alumni Mem'l
Northern California ..	\$15.00				
Southern California ..	50.00	\$ 3.00		\$ 3.00	
Canada	150.00	35.00	\$35.00		
Columbia District	25.00				
Connecticut	25.00				
Florida	25.00				
Georgia-Alabama	45.00	10.00	5.00		\$5.00
Illinois	175.00	2.00		2.00	
Indiana	85.00				
Iowa	55.00				
Kansas	80.00	10.00			10.00
Kentucky-Tennessee ..	30.00				
Maryland	215.00	6.00	5.00	1.00	
Michigan	35.00				
Midwest	80.00	16.00	15.00	1.00	
Minnesota	80.00				
Mississippi	10.00				
Montana	10.00				
Nebraska	60.00				
New Jersey	75.00	2.00		2.00	
New York	240.00	24.00	15.00	4.00	5.00
North Carolina	425.00				
Ohio	200.00	11.50		6.50	5.00
Pacific Northwest ..	20.00				
Pennsylvania:					
Central Penna. ...	360.00	52.00		27.00	25.00
Ministerium	655.00	113.00	20.00	48.00	45.00
Pittsburgh	275.00	16.00	10.00	1.00	5.00
Rocky Mountain	20.00				
1—South Carolina ..	220.00	256.75		153.00	103.75
Texas	45.00	5.00	5.00		
Virginia	180.00	10.00	10.00		
West Virginia	40.00				
Wisconsin	25.00				
Manitoba		5.00			5.00
Special		15.50			15.50
		<u>\$592.75</u>	<u>\$120.00</u>	<u>\$248.50</u>	<u>\$224.25</u>

1944 DUES
March 13, 1944

	Billed	Paid
5—Northern California	\$ 28.00	\$ 28.00
Southern California	256.00	
Canada		
Columbia District	43.00	43.00
3—Connecticut		
Florida		
Georgia-Alabama		
Illinois	193.75	
Indiana	126.50	
Iowa	92.00	
Kansas	90.50	
4—Kentucky-Tennessee	42.75	42.75
Maryland	244.75	
Michigan	81.25	
Midwest	121.75	30.45
Minnesota	17.25	
Mississippi	6.75	
Montana		
Nebraska		
2—New Jersey	147.25	147.25
New York		
North Carolina	666.50	166.65
Ohio	375.00	
Pacific Northwest		
Pennsylvania:		
Central Pennsylvania	355.25	
Ministerium	1,093.00	66.10
Pittsburgh	328.50	
Rocky Mountain	15.00	
South Carolina		167.17
Texas		
Virginia	243.00	60.75
1—West Virginia	46.00	46.00
Wisconsin		
Manitoba	71.00	
		<u>\$770.12</u>

1943 DUES STILL DUE

	Billed	Paid
Illinois	\$312.50	\$112.50
Kansas	91.25	60.00
Minnesota	140.50	50.00
Mississippi	18.75	5.50
New York	425.00	249.30
Pennsylvania:		
Ministerium	1,218.50	1,160.04
Texas	74.00	60.69
	<u>\$2,280.50</u>	<u>\$1,698.03</u>

Two New Memberships

IN THE SUSTAINING MEMBERSHIP FUND

SERVICE MEMBERSHIP

For Individual Members of the Armed Forces
(One Dollar)

★ ★ ★

HONOR MEMBERSHIP

For Luther Leagues or families honoring members
of the Armed Forces
(Five Dollars)

Special Membership Card or Honor Certificate

SENT BY

THE LUTHER LEAGUE OF AMERICA

405 Muhlenberg Building

1228 Spruce Street

Philadelphia 7, Penna.



SUSTAINING MEMBERSHIP REPORT

NORTHERN CALIFORNIA
SOUTHERN CALIFORNIA - Total 3
CANADA - - - - - Total 3
COLUMBIA DISTRICT
CONNECTICUT
FLORIDA
GEORGIA-ALABAMA - - Total 2
ILLINOIS - - - - - Total 2
INDIANA
IOWA
KANSAS - - - - - Total 1
KENTUCKY-TENNESSEE
MARYLAND - - - - - Total 2
MICHIGAN
MIDWEST - - - - - Total 4
 Good Shepherd Luther League,
 Lindy, Nebraska
 Dr. M. A. Ritzen
 St. Paul's Luther League, Diller
 St. Paul's Luther League, Emerson
MINNESOTA
MISSISSIPPI
MONTANA
NEBRASKA
NEW JERSEY
NEW YORK - - - - - Total 6
 Holy Trinity Luther League, Bellerose
 Katherine Luther
 Rev. E. L. Stowell
NORTH CAROLINA
OHIO - - - - - Total 7
 Mr. Arthur O. Bauer, Memorialized by
 Mary and Arthur Bauer
PACIFIC NORTHWEST
PENNSYLVANIA:
Central Pennsylvania - - - Total 31
 Violet Oldham
 Ada Henry
 Dolores Rhoads
 J. Ed Ashcom
 William Adelman
 Mrs. William Adelman
 T/4 George K. Keet, Jr., U. S. A.
 Luther Leaguers in the Service, by Zion
 Luther League, Whitmarsh
 Chaplain C. A. Senft, by Holy Trinity
 Luther League, Narberth
Ministerium - - - - - Total 57
 Mr. and Mrs. Howard Turkheimer
 Betty Ann Turkheimer
 Rev. Friederich Flothmeier, Memorialized
 by German Conference Luther League
 Mrs. Kenneth Bell
 Kenneth Bell
 Wesley Jones
 Miss Louise Warmkessel
 Miss Mary Schlegel
 Miss Margaret Eberly
 Miss Dorothy Alexander
 Raymond Hoffert
 Luther Leaguers in the Service, by St.
 John's Luther League, Phoenixville
 Mr. and Mrs. Horace Swearer
 Rev. Nevin E. Miller
 Cecil Thomason
 Miss Helen Curney
 Eugene Geiger
 Mrs. Margaret Grosskurth
 Mrs. Luther Killian
 Edna Mecherly
 Mary Cromis
 Mrs. Byron Stauffer
 Rev. Byron Stauffer
 Diane Stauffer
 Frederick Langer, Jr.
 Meta Bender

Lorraine Snyder
Edna Yeagle
Betty Miller
Pittsburgh - - - - - Total 4
ROCKY MOUNTAIN
SOUTH CAROLINA - - - Total 156
 G. B. Price
 L. W. Rice
 J. W. Rice
 In honor of men and women in service,
 by St. Luke's, Columbia
 Sgt. Archie Dodgen
 Pfc. Lonnie E. Dodgen
 Pfc. Daniel W. Franklin
 T/Sgt. James A. Randall
 Herbert Randall
 Capt. Albert M. George
 Carl W. George
 David H. George
 Isaiah M. Hendrix
 Sgt. Luther B. Hendrix
 Chaplain John B. McCullough
 Lt. Edith Sheeley
 Pfc. William Lybrand
 Sgt. Carroll F. Lake
 Cpl. Everett E. Lake
 Pfc. Claude E. Huffstetler
 Pvt. Ellis H. Huffstetler
 Cpl. Robert E. Amick
 Sgt. Hubert L. Swygert
 Dewey R. Shealy
 In honor of men and women in service,
 by Ascension, Columbia
 Leroy Amick
 Ray Amick
 Eugene Martin
 Harry Martin
 Herman L. Amick
 Carroll Hamm
 Homer Hamm
 J. A. Hamm, Jr.
 Theron Derrick
 James D. Davis
 Cpl. Robert L. Sharpe
 Welton L. Shealy
 S/Sgt. James L. Warner
 In honor of men and women in service,
 by St. Jacob's, Chapin
 Cpl. Jacob E. Rauch
 Pfc. Willard C. Long
 Cratus O. Leonard
 Pfc. James A. Rogers
 Pfc. Walter R. Leonard
 A/C Harold Moore
 A/C M. S. Moore
 Leon H. Shealy
 Sgt. Woodrow W. Lowman
 In honor of men and women in service,
 by St. Philip's, Newberry
 Heron Shealy
 Brist Shealy
 Frances Shealy
 Arden Hallman
 Rembert Shealy
 Lorenza Shealy
 Wilbur Taylor
 Sanford Houck
 George Bull, Jr.
 Pfc. James H. Edwards
 T/Sgt. A. P. Boozer
 Pfc. Albert M. Boozer
 Pfc. Floyd C. Fulmer
 Pfc. Harold Amick
 E. C. Huffstetler, H. A. 1/C
 T/5 Hoyt L. Smith
 Ernest Berley Hawkins, Jr., A.M.M. 3/C
 T. D. Shealy, A.C.M.
 Pvt. Nature D. Reeves
 Pvt. George L. Strible
 Pvt. Eugene Reeves
 Pvt. Everette L. Price
 Sgt. Grady F. Price
 Cpl. Thomas H. Reeves

Pfc. Emory L. Culclasure
Cpl. Eddie L. Rivers
Pfc. James L. Beard
Pvt. George L. Strible
Cpl. Birge A. Vaughn
Pvt. Malcolm E. Shealy
Pvt. Ray E. Shealy
Pvt. Ralph C. Shealy
Pvt. Eddie Reeves
S/Sgt. Wyman S. Frick
Jonathan Dozier
Pvt. Harold J. Taylor
Pvt. Robert Riddle
Lt. L. T. Hunter
Lt. J. E. Lawhon
Cpl. Carl W. Littlejohn, Jr.
Pfc. DeFoix Crocker
Pfc. A. M. Canipe
S 1/C Jeff Metz
S 2/C Harry Metz
Lt. Fred C. Wyse
S 2/C Samuel H. Jaudon
Lt. Robert H. Jaudon
Bkr. 1/C Marcus I. McHamm, U.S.N.R.
Chief Pharmacist Mate J. L. Greene
Lt. Ernest Wright Werts
Pvt. Robert L. Gobble
Pvt. T. L. Ballenger
J. L. Gobble, U. S. N.
Cpl. A. F. Riser
A/S Walter Glenn Riser
Pfc. Tommy Littlejohn
Sgt. J. E. Koon
Sgt. John L. Cameron
Pfc. R. D. Vogel
Pfc. H. W. Koopman
Sgt. Robert E. Hartman
Pvt. Sidney L. Steele
Pfc. Paul Wessinger
S 1/C Thomas J. Koon
Freida Petersen, Red Cross Recreational
Forces
Mildred Box, W.M.C.
Pvt. R. R. Gray
Eugene Long
Osborne Dehardt
James Bowers
Harrison Blain
George Epting
Milton Nichols
Earl Bozard
Freddie Bozard
Johnny Bozard
Billy Sheppard
Blair Boozer, Jr.
Heyward Boozer
Burley Havird
Pfc. Henry F. Ehlers, Jr.
Lt. Col. E. W. Rughlimer
A. F. Byard
George Weber
John B. Peecksen
William B. Peecksen
James Sharpe
William A. Von Dohlen
Charles Welch
TEXAS - - - - - Total 1
VIRGINIA - - - - - Total 2
WEST VIRGINIA
WISCONSIN
MANITOBA - - - - - Total 1



MR. ARTHUR O. BAUER
Memorialized by
Mary and Arthur Bauer
REV. FRIEDERICH FLOTHMEIER
Memorialized by
German Conference Luther League

HE WALKS WITH GOD

(Continued from Page 12)

His services to mankind in aiding in the spread of knowledge cannot be measured. All the while he walked with God and his letters tell of it. The book is a collection of excerpts of letters sent to his father a few years ago.

"This year I have started out trying to live all my waking moments in conscious listening to the inner voice, asking without ceasing, "What, Father, do you desire said? What, Father, do you desire done this minute?" . . . This is exactly what Jesus was doing all day, every day."

"Two burning passions: First, to be like Jesus; second, to respond to God as a violin responds to the bow of the master."

The excerpts are from letters written over a period of about two years. Recently, Frank Laubach gathered up his experience in a full-sized volume with the title, "**You Are My Friends**", (Harper & Sons) cloth \$1.50.

It contains in addition to its fourteen brief chapters, a collection of the finest pictures of Christ from the great artists. Its keynote is: "We must help the world to fall in love with Him".

"**Letters of a Modern Mystic**", by Frank Laubach, 47 pages, 25 cents, paper cover. Student Volunteer Movement.

INDEX

Volume 56

April, 1944

Number 4

The World Itself Keeps Easter Day	1
Remembering the Shut-Ins at Easter	2
When It Comes To Making the Choice	3
Strategy and Tactics	5
Becoming a Minister or a Deaconess	6
An Easter Egg Hunt	7
Luther League Leaders Look Toward Tomorrow	8
Piggy Back or Pony Express	12
He Walks with God	12
Where Shall We Sit?	13
Lutheran Youth Look to the Church	14
THE SERVICE LEAGUER	15
Senior Topics Studies for April	19
Young People's Topics Studies for April	24
Financial Reports	30
Sustaining Membership Report	31

FOUNDED 1842

CO-EDUCATIONAL

ROANOKE COLLEGE

SALEM, VIRGINIA

**FOUR-YEAR ACCREDITED COLLEGE OF THE
LUTHERAN SYNOD OF VIRGINIA**

A.B. and B.S. degrees in liberal arts and sciences. Pre-professional offerings for medicine, dentistry, pharmacy, nursing, law, theology, engineering. Department of Business Administration with shorthand and typing. Traditional civilian college life and curriculum unimpaired by military. Navy V-5 unit with separate faculty. Accelerated program optional. New admissions in February, June, and September.

CHAS. J. SMITH, D.D., LL.D., President

IN SOUTHWEST VIRGINIA

SIX MILES FROM ROANOKE CITY



THE BALTIMORE MOTHERHOUSE

Trains Young Women for the

**DEACONESS CALLING
AND OFFERS COURSES FOR
GENERAL CHRISTIAN WORKERS**

Send for Literature and Particulars

**THE LUTHERAN DEACONESS MOTHERHOUSE
AND TRAINING SCHOOL**

Address: 2500-2600 W. North Ave. Baltimore, Md.

Hamma Divinity School

(Founded 1845)

An approved Seminary of the Church, offering a thorough course in all major branches of theology.

Fully accredited by the Association of American Theological Schools.

A strong faculty, a large library, cultural advantages, and opportunities for clinical experience.

For catalogue or other information, address:

DEAN E. E. FLACK or PRESIDENT R. E. TULLOSS
SPRINGFIELD, OHIO

INVESTIGATE

the educational opportunities at Wittenberg. In addition to a full Liberal Arts program, professional, and pre-professional courses are available in the following fields:

Business Administration	Hospital Dietetics
Dentistry	Industrial Designing
Education	Interior Decorating
Elementary teacher-training	Law
Secondary teacher-training	Medicine
Engineering	Music
Fine Arts	Nursing
Health and Physical Education	Social Service
Home Economics	Theology

For information address

WITTENBERG COLLEGE Springfield, O.

Susquehanna University

(Co-educational)

Selingsgrove, Pa.

G. Morris Smith, A.M., D.D., President

AN ACCREDITED COLLEGE

Stressing Quality in the Heart of Pennsylvania

A Growing Faculty of Superior Qualifications

Trained at America's Outstanding Graduate Schools

High Moral Tone Spiritual Values Emphasized

A.B., B.S. and Mus.B. Degrees

An Accredited Conservatory of Music

For Catalogue write

Russell Galt, Ph.D.
Dean

Gettysburg College

FOUNDED 1832

Oldest Lutheran College in America

Gettysburg College possesses an able Faculty made up of Christian men who are vitally concerned with the building of character as the fundamental thing in modern education.

Located in the midst of the world-famous Battlefield of Gettysburg

For Catalogue and Book of Views, Address:

HENRY W. A. HANSON, D.D., LL.D., President

NEWBERRY COLLEGE

NEWBERRY, SOUTH CAROLINA

Owned and Controlled by the Lutheran Synods of South Carolina, Georgia-Alabama, and Florida

Fully accredited, offering A.B. and B.S. degrees with majors in eight fields of concentration.

Special training in Liberal Arts, Music, Business.

Preparation for Medicine, Law, Theology, Engineering.

Well-rounded and adequate program of student activities.

Personal attention to the individual student.

Mild winter climate in the healthful Piedmont section of the state.

Very reasonable expenses

For Catalogue, write

Jas. C. Kinard, Pres.



MARION COLLEGE

MARION, VIRGINIA

Has Served The Christian Church For Seventy Years

Marion College graduates are scattered throughout the East actively engaged in the work of the Church. She is proud of her graduates!

Can Serve The Young Women of The Lutheran Church

Marion offers the first two years of college work and the last two years of high school. Special emphasis on Liberal Arts, Business Education, Pre-nursing, Pre-technician, Home Economics, Music, etc.

Transfer made readily to recognized universities and colleges

Ideally suited to give training to girls who can only take one or two years of college work

WILL SERVE THE CHURCH OF TOMORROW THROUGH YOU

Write THE REV. HENRY E. HORN, President

RATES \$550.00-\$595.00 A YEAR

BOX K, MARION, VIRGINIA

An
Inexpensive
Gift

EASTER BOOK MARKS

SOLID COPPER—HAMMERED BY HAND

Illustration shows book-clip to match and the method of attaching to book. Fine grade of silk cord is used for connecting the book-mark and clip. The book-mark is hammered by hand on edges and is made from solid copper, burnished and lacquered.

EACH BOOK-MARK IS MOUNTED IN A SPECIALLY
DESIGNED EASTER FOLDER

35 Cents Each or Three for \$1.00

Designs may be assorted

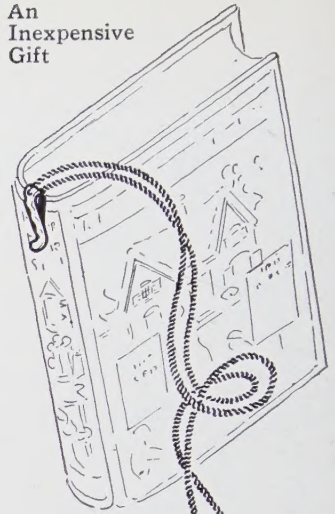


Illustration is
Design No. 100

With Luther
League
Emblem
instead of
IHS Design
No. 105

BIBLE BOOK MARK

Cross With Luther League Emblem

ILLUSTRATED BELOW

THIS BOOK MARK

is very nice to place in Easter Flowers for sick and shut-in folks. Name of Church can be written on reverse side.

A TIMELY EASTER GIFT

Heavy, Special Finish Cardboard, with Luther League Emblem in Blue Ink.

Sample Cheerfully Sent on Receipt of a 3 Cent Stamp for Postage.

Trinity Lutheran Church
COLUMBUS, OHIO

For 75 cents additional (minimum charge) we will print your CHURCH OR YOUR LEAGUE'S NAME on reverse side, any quantity up to 200. Additional hundreds, 20 cents per hundred.



THIS BOOK MARK

is very nice to give to each person attending your Easter Sunrise Service or some other special Easter service.

A SPLENDID SOUVENIR

85 Cents Per 100
POSTPAID

Cash MUST Accompany
Order

(No less than 100 sold)

Illustration Shows Actual Size of the Book Mark

The Luther Press

Everything in Luther League Supplies

429-437 HERR STREET
HARRISBURG, PENNSYLVANIA